

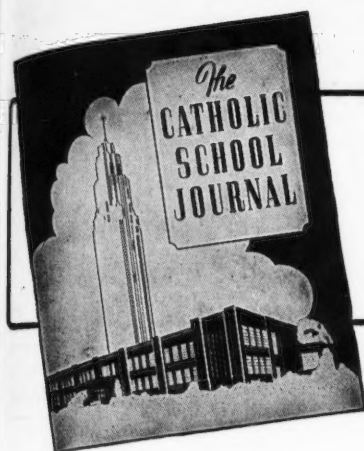
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for

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Number 4



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"THE LIBERTY SHRINE IN '49"

"The Liberty Shrine in '49" is the slogan for the 46th annual convention of the National Catholic Educational Association which will be held in the City of Brotherly Love during Easter Week — April 19–22, under the patronage of His Eminence Dennis Cardinal Dougherty. Most Rev. John T. McNicholas O.P., archbishop of Cincinnati is the president-general of the association. Rt. Rev. Msgr. Frederick G. Hochwalt is secretary-general with headquarters at 1312 Massachusetts Ave., N.W., Washington 5, D. C.

The convention will open with a solemn pontifical Mass, followed by a civic reception in the auditorium. Very Rev. Robert I. Gannon, S.J., and U. S. Senator Brien McMahon of Connecticut will address the opening meeting.

Sectional meetings will be conducted by the college and university, the seminary, the secondary schools, the elementary schools departments and the minor seminary, deaf education, and blind education sections. Catholic music teachers also will hold their meeting.

Rev. Edward M. Reilly, superintendent of schools for the Archdiocese of Philadelphia, is chairman of the committee on local arrangements. Beginning on page 111 of this issue of THE CATHOLIC SCHOOL JOURNAL, Father Reilly presents a summary of the history and present outstanding educational achievements of his archdiocese. Father Reilly does no boasting, but from the facts he presents you will know that the Archdiocese of Philadelphia was a pioneer in some of the developments which are accepted as a matter of course today.

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The CATHOLIC SCHOOL JOURNAL

Vol. 49

APRIL, 1949

No. 4

Science in the Diocesan Curriculum

Sister M. Theresette, S.N.D.*

True science leads, prepares, and directs souls to the Faith. — Pope Pius XI

THE curriculum of the Catholic elementary school should be designed to meet the fundamental needs in general education. These needs may be found in the basic relationships which condition the life of the Christian. They are simply stated as "relationship to God, the Church, relationship with fellow beings, relationship with his natural environment, and with self."¹

Many schools are now emphasizing the relationship with natural environment. The child must live properly in this relationship and develop responsibility in it. Understandings, attitudes, and habits concerning man and nature are best developed through a science program. This program almost, of necessity, includes the outcomes, as well as the means, namely, health and safety.

"In his relationship to nature the child must first realize that all things are created and sustained by God; that He has made man the steward of all lower creatures and given him the control and use of them for his good. This understanding will come through religion. It will be strengthened by the study of science in which the child observes, discusses, experiments with, and reads about the truths and laws of the world of nature."²

Understanding Natural Laws

A science program which correlates well with social science, reading, language, arithmetic, and religion is necessary for the child, because education must be an integrating process by which the child develops according to the laws of nature and of God. Two elements of growth are con-

tributed by such a science program: appreciation of natural phenomena and correct habits in the use of natural resources.

A study of living things, plants and animals, brings the attention of even the youngest child to the knowledge that in His Providence, God has planned for each creature the kind of covering, home, food, and means of protection that is best for it. The child will realize that animals obtain these necessities through instinct, which compels them to carry out the Divine Law in nature. He will soon come to see how much greater than animals is man, who is endowed with intellect and free will and can freely follow the plan of the Creator and understand his own actions while doing so.

A study of movement in things living and nonliving and of sources of power that move them, helps the child to realize that God is the First Mover of all things. He learns of the energy the Creator placed in the universe and how He has planned that this energy be made available to serve man's needs.

Responsibility for Conservation

In a properly orientated course the child learns that the earth was created by God. "The earth is the Lord's and the fullness thereof." He learns that man was created to be ruler of the earth for it was made to serve his needs. He learns that the earth has great stores of rich treasures and there are enough material things for all, if man develops a conscience for using them according to his needs, not according to his desire for wealth.

An elementary science course should include an enriched study of conservation of natural resources. A study of conservation, of the interdependence of plants, animals, and man shows the child how balance of resources is maintained by God's laws in nature. He learns that man holds all things

in stewardship and should replace the things of earth that he uses so that future generations will have their just inheritance.

Health and Safety

An integrated program in elementary science will include a study of the laws of health, safety, and physical education. Scientific knowledge ministers to the preservation of health and safety, and to the stimulation of physical growth. Habits of health and safety are also necessary for social adjustment.

In summary, we may say that a science program helps boys and girls to find and adjust themselves to life in a scientific world. This is the "Age of Science," an age that constantly challenges the mind of the modern boy or girl. His curiosity is aroused not only by the behavior of plants, and animals and other creatures of earth, sea, and sky, but also by the application of twentieth-century inventions.

This is the *Air Age, The Machine Age, The Age of Electricity, This is the Atomic Age*. Schools of today have to meet the children where they are thinking — in the field of science. Children of today have to meet many situations that the child of yesterday was not required to meet. Therefore in recent years many Catholic elementary schools have planned or are expanding their curriculum of science, health, and safety.³

An Elementary Obligation

Unfortunately the teaching of science in too many of our elementary schools is a theory instead of a practice. True scientific knowledge helps prepare boys and girls for life here and hereafter, because it increases love for God and His creatures. Is it just to deprive the larger group of our boys

*Xavier University, Cincinnati 7, Ohio.

¹Johnson, Right Rev. George, "Education for Life," Commission on American Citizenship, Catholic University of America, *Guiding Growth in Christian Social Living*, Vol. 2 (Washington, D. C.: Catholic University Press), 1944-46, p. 10.

²*Ibid.*, p. 90.

³Cf. Aquinas, Sister Mary, O.S.F., "Why Science in the Elementary School," *The Science Counselor*, Vol. XI, Duquesne University Press, June, 1948.

and girls, who for economic or scholastic reasons, are unable to reach high schools, of the benefits of this knowledge? The elementary teachers have a better opportunity than have the high school teachers to bring these benefits to all of their pupils.

All knowledge comes from God and as Leonardo da Vinci, a great Catholic scientist, has warned, "Science without religion is a ship without a rudder."⁴ In all history there has never been a more critical demand or need for Catholics to contribute more than their share by providing science with the rudder which will steer it to the sole end of its justification, namely the greater glorification of God.

"For when a Catholic studies the invisible life about him with a microscope, or the far distant worlds with a telescope, he cannot help being greatly humbled by what he sees and learns, knowing full well that he is witnessing first hand striking revelations of God's omnipotence."⁵

In our science classes then we have a constant opportunity and a duty to lead the mind of the child to the Author of all things, animate and inanimate.

Recent Trends in Curriculum

Several factors are contributing to the growth in effectiveness of the science program in the elementary schools. *The Forty-sixth Yearbook* of the National Society for the Study of Education reports:

Teachers and administrators in the elementary school must be concerned with providing education for all the children since the elementary school is the school for all the people. The task of science instruction is, then, a much larger one than discovering the children of exceptional ability in science and starting them on their way to becoming scientists, for, in a democratic form of government, public education involves primarily education for all pupils for their own and society's benefits and only incidentally concern for the welfare of the future of society.

Recent discoveries demonstrate that, unless man is intelligent about science, he can reap disaster on a scale so great as to wipe out whole civilizations. But it is also apparent that, through intelligent action, he can establish a higher standard of living on a worldwide basis. In a democracy all citizens have a responsibility in determining how science shall be utilized in society. This responsibility calls for a curriculum in the elementary school which is designed to develop intelligence with reference to the place of science in personal and social life.⁶

Catholic schools throughout the nation are becoming more conscious of the problems involved in the teaching of science in the grades. New and revised textbooks are becoming increasingly available. At present there are very few of these which have been constructed with the Catholic philosophy as

background and objective. Very Rev. Msgr. N. M. Schumaker, superintendent of the Toledo (Ohio) Diocese has informed us that he believes that their series of "Science Readers," which were developed in their own diocese, is "the only *really* Catholic series printed to date." Another series of Catholic textbooks in science is the recent publication of "The Cathedral Basic Science Program" for the Middle Grades, Books One, Two, and Three (1948 ed.), of Scott Foresman Company. The "Discovering our World" books of the Cathedral Basic Science Program are edited by Rev. Francis P. Cavanaugh, C.S.C., Dr. Wilbur L. Beauchamp, Mary Melrose Williams, and Glenn O. Blough.

Science Courses Surveyed

A survey of the larger cities reveals a diversity of programs in elementary science. Thirty-four superintendents responded to this survey. Seven of these have introduced elementary science; eight are contemplating introducing it into the curriculum, while five limit it to health and physical education.

Rev. Cornelius Sherlock of Boston, Mass., reports that they are "planning committee work to explore this field with the intention of incorporating science at the elementary level in their school program."

Rt. Rev. Carrol F. Deady of Detroit, Mich., informs us that "they do not teach science as such in the elementary schools except informational reading." Cincinnati and Toledo, Ohio, have incorporated science as supplementary reading in the intermediate grades, thus giving no place to experimentation or activity projects in the intermediate level of the science curriculum. Cincinnati, Ohio, however does include experimentation in the two upper grades.

Buffalo, N. Y., on the other hand has had a most satisfactory plan for the past three years. It is a demonstration and activity program and not one based on a textbook. Very Rev. Msgr. S. J. Holbel, superintendent of the Diocese of Buffalo writes concerning their science program: "This course has been in use in our diocese for three years and has proved to be most satisfactory. . . . Since science was never taught in all the grades, we deliberately made the content as simple and easy as possible. It is our intention once this program

has been mastered, to advance it in difficulty."

Rev. Thomas J. Quigley of Pittsburgh, Pa., reports: "We have a course of study in science that extends from grade two through high school. As far as we can see the course is working out very well and the children are very interested."

The Diocese of Richmond (Va.) has no curriculum of its own, but has adopted as basic curriculum, the Commission on American Citizenship's "Guiding Growth in Christian Social Living." Rev. Francis J. Byrne informs us that they have recommended for use, "Our World of Science" series by Craig and others, and that the approved text for health education is the Charters-Smiley-Strang series of the Macmillan Company. "At our last teacher's institute we had a workshop in elementary science conducted by one of our own teachers, who is very much interested in this field. I know that some of our schools are doing creditable work in this subject and others are coming along."

The southern Diocese of New Orleans (La.) where state texts are used as basic texts has for some time also been using the science curriculum devised by the local public school board. However, the superintendent of the Archdiocese of New Orleans, Rev. Henry C. Bezou, informs us that "the first task of the newly appointed diocesan supervisors will be to devise courses of studies in all fields of the elementary grades."

A very successful science program has been in the schools of Cleveland, Ohio, for many years. During the present year, a new course in elementary science, health, and safety for grade four has just come off the press. Grade five is in the process of preparation and should be ready before the year is out, then grade six will follow. Rev. C. E. Elwell, superintendent of schools, writes that their curriculum, likewise follows the demonstration, activity program and is not confined to one science reader but includes extensive bibliography and references for each unit. Sixty per cent of the texts mentioned are in use. The public library is co-operative in some instances.

The diocese of Covington (Ky.) has had for the past three years, a tentative course in science for all the grades. At present an attempt is being made to develop this course into a more effective curriculum. Teachers have had training made available to them by means of a survey course in elementary science and workshops have been in operation at Villa Madonna College, Covington. Periodically, bulletins have been sent to the schools containing suggestions for the teachers and pertinent material for carrying out the program. During the present year, 1948, the teachers have been studying the methodology and effectiveness of the existing programs throughout the country. This was done by means of a survey of the larger school systems throughout the United States; many

INTERNATIONAL CONGRESS OF PEDAGOGY

An International Congress of Pedagogy has been announced for July, 1949, by the Instituto "San Jose De Calasanz," Madrid. The meetings are to discuss the philosophical and theological foundations of education, the modern evolution of education, the training of teachers, pupil psychology, and problems of modern popular education.

Information about the Congress is available from the secretary at Instituto, "San Jose De Calasanz," Serrano 123, Madrid, Spain.

⁴Battista, O. A., "Catholics and Science," *The Catholic Educational Review*, Washington, D. C., Feb., 1948, Vol. XLVI, No. 2, p. 82.

⁵*Ibid.*, p. 83.

⁶*Forty-Sixth Yearbook* of the National Society for the Study of Education, St. Louis, Mo., 1945, p. 61.

of these have contributed to this study. A committee of supervisors and teachers under the leadership of Rev. Leo J. Streck, the superintendent of education in the Covington Diocese, are undertaking a revision of the present course during the coming year.

Basic Principles

Glenn O. Blough, science specialist of the elementary division of the Office of Education, Washington, D. C., has stated the following as criteria which may be used to evaluate science programs:

1. Are the children growing in ability to think independently, to plan intelligently, and to carry their problems to appropriate solutions?
2. Are they becoming more and more scientific in their attitudes?
3. Are their science experiences contributing to their social growth?
4. Are they coming to understand significant generalizations and principles, and learning to apply them in solving problems in their environments?
5. Are their science experiences vivid, challenging, interesting, and enjoyable?
6. Is the program planned so that it grows from year to year in step with the growth and development of the girls and boys for whom it is intended?

Improving the curriculum is not achieved through rewriting the course of study. Improvement necessitates bringing about changes in many persons and factors operating within the setting for learning. This is accomplished through a long-time study of the major factors entering into the instructional program.

The course of study materials have all too commonly been thought of as the basis for the curriculum. The course is produced first and the curriculum is based upon it. The opposite is the sound procedure; develop a curriculum and then produce a course, or rather, extensive materials for the teacher. Even more accurately the improvement of the curriculums and of courses is an interactive and reciprocal process.³

The Teachers' Background

Another factor of importance in developing an effective program in elementary science, is the teacher. She may be willing to teach science, but untrained for the task. This is typical of a large number of teachers not only in the parochial but likewise in the public schools of the nation. These educators realize that the children are interested in science and they would be glad to capitalize on this interest but how can they look at their problem from all sides and then determine a course and pursue it?

Glenn Blough, advises the teacher who is interested in doing a better job of teaching boys and girls science, to try building

for herself a curriculum from the following ideas:

Enroll in a summer school course in science at the elementary school level, either in methods for teaching science—if your background is already adequate—or a survey course in science subject matter. Indicate to your instructor early in the course your interests and problems and ask him to help you. Or if you have some background in grade school science teaching, search for a workshop where you can be free to work on your problems. Read books, courses of study, and any other science literature.—Spend a few days exploring your school and community for resources that you can call on for help in enriching your science program. Explore the school environment to find out what is at hand to use as a source of field trips that will serve a useful purpose in your program; namely the city water purification plant, a museum, or an observatory, a telephone exchange, a zoo, a manufacturing plant, or any other similar source.⁹

Every teacher who has an interest in children and a desire to give them their heritage, can follow this suggestion. She may have to say to her group at times, "I don't know the answer to that question, but let's see how we can find out." And together there is investigating and other appropriate activities. Some of the best teaching in America today is being done under such circumstances.

Many state departments of education recommend such a course in general science, in which man, his way of life, his needs, and his opportunities is the selective factor. The Ohio program for the preparation and certification of teachers suggests a basic course in which physics, chemistry, biology, geology, and geography contribute. The program eliminates information unrelated to everyday life and incorporates that which is relevant to the elementary school needs. It aims to substitute the lecture demonstration and films for more technical skills.

Aims and Objectives in General

The idea of helping man to fulfill better the end for which he was created, is the general aim and objective of all education. The catechism tells us that "God created man to show forth His goodness and to share with us His everlasting happiness in heaven." And to gain this happiness we must know, love, and serve God in this world. Through a simple yet scientific study of the plant, animal, and mineral kingdoms all children should be drawn more closely to God. By studying the works of His creation, by learning the wonderful ways of self-protection that God has given each of His creatures, by discovering how they live and multiply the elementary child can be brought to a clearer knowledge of and union with the Source of all these things.

The earthly creatures of the plant, animal, and mineral kingdoms were made for man to use and enjoy. The whole world of science is a source of joy to the child.

There is the joy of knowing, experiencing, and feeling for himself. There is the recognition of form, color, habitat, and habit. Then there are the important questions: Who made them and why? How did they come? What is their purpose? These are the simple expressions of children. What child will not find joy in knowing? Accomplishment brings a certain joy but this learning is empty and material if it does not lead to the Highest Good, the Creator of all things, both animate and inanimate. A simple but intelligent study of natural phenomena in the life of the child cannot fail to increase his scientific knowledge and show him how these serve God. Through its content and method the material of elementary science is designed to help the child know, love, and serve God better and thus strive to fulfill the end for which he was created.

Specific Objectives

1. To hold suspended judgment in matters scientific until well substantiated by observation.
2. To know through observation, experimentation, reading, and discussion.
3. To appreciate God's gifts to man of the plant and animal kingdoms.
4. To see God's loving care for all His creatures, great and small, through a study of those creatures.
5. To learn to use God's creatures for His glory and man's temporal and eternal happiness.

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⁹Ibid., p. 3.

³Blough, Glenn O., "Some Newer Directions in Elementary Science," *School Life Reprint*, U. S. Office of Education, Washington, D. C., p. 11.

⁴Barr, A. S., and others, "Supervision—Democratic Leadership in the Improvement of Learning" (New York: D. Appleton-Century Co., Inc.), 2nd ed., 1947, p. 393.

Guidance in the Small Parochial High School

*Sister M. Teresa, S.C.L.**

WITH the exception of the seminary and the novitiate no educational institutions have such felicitous foundations for effective guidance programs as have the small parochial high schools. Since these strive to give their pupils not only the minimum aids required by justice, but also the maximum offerings of loving service, the small parochial high schools should have the best organized and best functioning guidance programs.

What Is Guidance?

Guidance is a process calculated to enable the pupil to recognize his capabilities and duties, his surroundings and opportunities, and to achieve the mature self-reliance, good judgment, and effective will power that will make him a well-rounded personality, a valuable citizen of his earthly country, and a worthy heir of heaven. Direction and guidance are not synonymous; the former tells the student what he must or ought to do; the latter helps him to see for himself and to make his own decisions. Directors of the guidance program must take cognizance of the vocational, social, educational, and spiritual needs of the pupils.

Group Guidance

Group guidance in the ordinary class needs little discussion in a paper of this nature because teachers of religion, English, the social, physical, and natural sciences have long been aware that in these classes they can motivate the lives of their pupils and give them many aids to successful living, but mention should be made specifically of classes organized primarily for guidance.

At least a semester's study of various professions, vocations, and avocations—medicine, law, nursing, homemaking, commerce, farming, salesmanship, intelligence service, banking, teaching, married life, the religious life, the priesthood should unfold myriads of possibilities of conditioning the pupils' choice.

Social literature classes provide a wealth of opportunity for bibliotherapy as well as for supplementary work on vocations. Profitable use of leisure time through hobbies—photography, stamp collecting, wood carving, art, etc.—and recreational use of leisure time may be learned through magazine articles, biographies, and books of instruction. Ideal living in a democracy is learned through a study of patriots and leaders in national and community activities; and a background of information necessary for intelligent participation in a democracy comes through study of housing difficulties and possibilities, rural life con-

ditions and organizations, co-operatives in action, Red Cross, and the Federal Bureau of Investigation.

The unrest now prevalent throughout the world demands that pupils acquire an appreciation of racial and national backgrounds: the Negro and his possibilities and accomplishments, Indian culture, Latin American and European backgrounds and culture.

Catholic Action, still so little understood, becomes a practical and inviting service when its nature and scope are studied in such Catholic organizations as the National Catholic Welfare Council, the Knights of Columbus and the Daughters of Isabella, the Sodality of Our Lady, the Catholic Students' Mission Crusade, the St. Vincent de Paul Society, and the Catholic Press.

Novels about and biographies of nurses, doctors, writers, priests, religious, statesmen, and others may guide pupils to a choice of vocation.

That a desire to improve one's own soul, to live an exemplary family life, to help his neighbor; that a love, a truly personal love for Christ and appreciation of His Church and a proper attitude toward suffering can be acquired from books assigned in classes in social literature has been shown in an article entitled, "Social Literature in the High School Curriculum," which appeared in *The Catholic Library World* for April, 1944.

The teacher of classes in general education should be prepared to offer anything her group needs. Ordinarily the personnel of these classes will be the home room group. The classes will be more attractive and valuable if, meeting every day for half an hour, pupils earn a half unit credit for the course in general education.

Excellent opportunities for group guidance occur in every meeting of the Sodality of Our Lady, the debating and speech clubs, the local chapters of the National Honor Society, the Red Cross units, and the Students' Participation Council.

Individual Guidance

Although group guidance may be sufficient for some pupils, most of them will profit by individual attention, and for some the latter is absolutely essential. As individual guidance presupposes knowledge of the disposition, talents, interests, and needs of the student, the counselor must make a careful study of all the information available. The pupil himself, consciously or unconsciously, provides much of the data which the adviser needs. An interest inventory such as that found in Hamrin and Erickson, pp. 102 ff, is a good start. An autobiography, written perhaps in the class in English, should be one of the first sources

of information to be placed in the student's guidance file. A mental test given in the first few weeks of school, and three or four more at convenient intervals during the high school course will give a fair indication of the student's intelligence. Aptitude tests, carefully selected, administered, and studied by the counselor and the student are necessary to the total picture of the student. Standardized achievement tests together with the grades the pupil receives in his regular classwork help the counselor determine whether the pupil is working according to his capacity.

Anecdotal records—"entries of interesting bits of behavior which were noticeable enough to attract the attention" of teachers, sponsors, coach—add important detail to the information about the pupil's character. Visits to the home of students will give the counselor an understanding of the economic, social, educational, and national background of the pupil and furnish stories of early tendencies, difficulties, hopes, aspirations.

Co-operation of Parents

If teachers and parents can find opportunity to work together, they may be able to eliminate the difficulties facing the student in question. Work outside of school hours may be enervating the pupil and making his life more or less gloomy; he may need more recreation. Perhaps the pupil has too much recreation and needs interest in an outside job to give him a more serious slant on life. His companions may not be the best. (Care and prudence must be exercised here. The wise counselor will let the parent do the talking on this subject.) The parent may see that he needs to give more of his own companionship to his son or daughter. Talking over the affairs of the student may give, as a by-product, real guidance to the parent, who too frequently needs it more than the child.

After genuine rapport has been established between counselor and counselee—and nowhere is this rapport found to flourish so encouragingly as in the small parochial high school—the counselor should have individual conferences with students. Careful preparation for each interview is necessary. The interview must not be hurried; some guidance specialists maintain that a satisfactory interview takes about an hour, some even more, because confidences cannot be forced, and the process of considering several phases of a question or of a problem is necessarily a slow one if the pupil is to be stimulated to analysis and decision instead of having them given to him in ready-made form. The pupil *must* do the thinking, the reasoning, and the deciding if he is not to remain in a state of perpetual dependence; he must be

*Bishop Hogan High School, Kansas City, Mo.

allowed to grow. Three or four interviews should be conducted for each pupil each school year, if possible. Counselors for individual pupils should be selected very carefully, for some counselors are better adapted for certain cases than others. Circumstances may indicate the need of a guidance specialist. Every parish has a specialist in moral and spiritual guidance, the parish priest, and part of the duty of the counselor in the parochial high school should be to bring the pupils to a better understanding of the advantages of confession, to a realization that the priest is a helper and guide as well as judge. Specialists in mental and physical health as well as social workers may be called in after the principal has been consulted and parents have given their consent.

Records Are Necessary

Complete and accurate records are as important in a guidance program as they are in hospitals. Records preserve data about the character traits, the needs and interests of the pupil, which the counselor cannot be expected to remember, and which will be exaggerated or minimized if she remembers them at all.

Records may vary in form and style. Academic ratings we have always with us, but they should include the student's rank in the class, the number in the class, his attendance, and the results of standardized achievement tests. They should be compared with his I.Q. to see if he is working to capacity.

Anecdotal records will be a protection to the teacher and to the student. The teacher who has recorded favorable or unfavorable incidents will not have to worry about her judgments made two or three weeks later for fear she has been unjust to the pupil in question. Anecdotal records accumulated in the pupil's file in the office will give the complete picture needed by the parent when and if the pupil's conduct becomes particularly troublesome. Both parents and pupils are likely to be convinced of the justice of admonitions when written data concerning the year's conduct are presented. Recordings of outstanding initiative and activities enable school authorities as well as the counselors to recommend the pupil to prospective employers and to defend his character if he is unjustly accused. (*Your High School Record — Does It Count?*¹ will impress this upon the minds of both teachers and pupils.) It sometimes happens that teachers do not understand pupils. Extremely bad reports from one teacher may be balanced by the good ones from other faculty members, or these good reports may be a basis for the pupil's resolution to gain similar comments from the faculty member who "has a pick on him." Use of the posters as well as of



*Peter's Repentance. From a painting by Ary Scheffer (French School).
Courtesy of the Metropolitan Museum of Art.*

the book, *Your High School Record — Does It Count?*, makes the pupil more careful to make a good record for future reference. More than one senior has been known to say, when shown the system of records, "I wish I had known about that when I was a freshman!"

Personality ratings by the faculty — and possibly by fellow students — if kept from year to year are a great incentive toward better things if the sponsor discusses them with the counselee. (Criticisms by fellow students should be anonymous; those of the faculty should be identified so that the pupil may know where the improvement is needed.) Autobiographies, interest inventories, and home visits records should be kept for the sake of background. Results of some of the excellent test now available for aptitudes and preferences as well as of mental tests should be kept to add to the student's "profile." Unimportant as they may seem, any notes from the parents should be kept in the student's guidance folder, and carbon copies of all letters from the faculty to others about the pupil. News items about the brothers or sisters of the pupil may prove of service. Health records are important. Any records from schools previously attended should be preserved. Work experiences and extracurricular activities are as important as schoolwork in many instances and should be recorded for follow-up work.

When the pupil graduates or in any other manner severs his connection with the

school the permanent record that is now in general use should be supplemented by information from the cumulative file. Good judgment and Christian charity must be used so as to leave an accurate picture of him without doing unnecessary injury to his reputation. For instance, if he has once stolen, and the theft has been an isolated instance, no record at all should be made for permanent reference. Guidance is to help, not hinder the pupil, but to recommend him to a position in which he would be exposed to temptations to which he has succumbed repeatedly is not to help him, but to do him immense harm. No general rule can be given. Sensible charity must be the criterion of conduct always. Educational and occupational plans of the pupil himself and of the parents for the pupil should be filed each year. Data for the use of the faculty only should be placed on the back of the permanent or cumulative records, and parents and pupils permitted to look at the card as it lies on the table. The folder should conceal confidential material and the records should be kept locked.

Who Should Counsel?

Faculty organization for guidance presents difficulties especially in the small high school and will depend upon the size of the school, the personnel of the faculty, and the arrangement of the program. Several arrangements are possible. In a school of fewer than two hundred probably the prin-

¹*Your High School Record — Does It Count?* By R. D. Falk, Rev. Ed., 1945 (Vermillion, S. Dak.: University of South Dakota Press), \$2.25.

principal should be the counselor, if she is not teaching more than one class a day, although this is a mooted point, some specialists holding that no one who is responsible for discipline should be a counselor. In view of the fact that all teachers are of necessity disciplinarians, this objection could hardly hold except in schools that can afford to hire someone for personnel work only.

There are several advantages in the principal's being the counselor. She can delegate her counseling to other teachers in individual cases when advisable. She has the right to question the teachers and will get their co-operation easily. The guidance program has to be an all-school project, not a one-person affair. She will get through the counseling the over-all view of the school which she needs to give all possible help to teachers and pupils. If any member of the faculty has had special preparation for guidance work, it is probably she. The principal has it in her power to supply the educational advantages, the lecture courses, the books that are needed for faculty improvement. The guidance program should allow for the improvement of faculty as well as students.

Some principals prefer to appoint one counselor for the boys and another for the girls. Others use the home room teachers as counselors under the supervision of either the principal or other faculty member who has had special work in guidance.

No matter who has charge of the guidance program, case study and various phases of personnel work should take place in faculty conferences. Just as physicians hold a consultation in a difficult case, so should teachers, but teachers should go farther and every pupil's name should be brought up in an effort to let no one slip by through lack of attention. It is well to avoid having to say, in later years, "If we had only known . . . we could have helped that young person."

Finding Time

Program planning presents its share of difficulties. Where possible, a daily class period for group guidance should be provided; a half hour may be as much as can be spared with its half unit of credit. If this is impossible, some nonlaboratory class period running daily for one hour can be dispensed with on one day of the week (four periods a week are more than the equivalent of the five 45-minute periods weekly required for a unit subject) and this weekly 60-minute period used for group guidance without credit. Where religion is taught only four days a week, the fifth day may be used for group guidance, as homeroom teachers usually "take over" when religion teachers are not on duty. If homeroom teachers are the counselors, and the class periods are 60 minutes in length, the principal may be able to take the class one hour a week or two half hour periods a week to allow time for the teach-

er to hold individual conferences with her counselees. Most of the individual conferences will have to be held after school hours or on Saturdays or Sundays as will also the teacher conferences of the guidance program.

Training Teachers

If faculty members have not had courses in guidance—and this program cannot function unless at least one teacher has had thorough training in guidance—then the principal should provide for an extension course; specialists in guidance may be engaged to give a series of lectures to the faculty. Faculty meetings for which every teacher makes careful preparation should be held and should concentrate on such topics as: anecdotal records, which teachers can begin to provide after the first meeting, intelligence and achievement testing,² basic information for individual guidance, social guidance, personality ratings, guidance for democracy, vocational guidance through aptitude testing, case studies, bibliotherapy, co-ordination of various aspects of the guidance program.

Cautions

Establishment of a guidance program is not without its dangers. The greatest of these is the well-meant intrusion of overly zealous faculty members untrained for the task, who will give direction—which tends to weaken—instead of guidance, which trains the student to think for himself. Alienating instead of winning the student body may result from too much haste and from lack of sympathy. Too many teachers in the parochial school are smug in their belief that our hit-or-miss guidance of today is sufficient, and too many rely on the confessional and the classes in religion for the guidance of their pupils. They should be made to see that the very real advantages for character guidance in the parochial school can be used with far greater effect if organized carefully and sympathetically. Guidance can become mechanical; to be effective it must be sympathetic, understanding, individual. Any program has to guard against the inertia which would leave it in a rut. Faculty members must remember that the guidance program above all others is not static. Faculty members may come to think that the guidance program is "a one man affair." They must be taught that every faculty member, whether appointed a counselor or not, has a definite share in guidance. The last state will be worse than the first if teachers feel that they are unwanted in the personnel work, for then they will not do even the "hit-or-miss" counseling that they have done in the past.

Enthusiastic study, prayer, self-effacing co-operation with the guidance supervisor whether she be principal or fellow faculty

member will bring results beyond all expectation and will gladden the hearts that participate in the guidance program.

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NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION Philadelphia, April 19-22

Secondary Department Completes Plans

Relationship of the Catholic Secondary School to American Society and American Government is the subject of an address by Rev. William E. McManus, assistant director of the education department of the N.C.W.C., at the opening meeting of the secondary department of the N.C.E.A. at the big national convention. Father McManus' address will be followed by discussion.

The Problem of Religious Vocations will be discussed at another meeting by representatives of Priests, Brothers, and Sisters.

A session will be devoted to the Relation of the Secondary School to the Press, Radio, and Television. Addresses will be given by specialists.

Extracurricular Activities and Financing, and the High School and the Graduate will be subjects of discussion at one of the meetings.

The Religion Course in the Secondary School will be discussed by Rev. Anthony J. Flynn of Philadelphia; Rev. Clarence E. Elwell, diocesan superintendent at Cleveland; and Rev. Austin G. Schmidt, S.J., of Loyola University, Chicago.

The Relationship of Catholic Secondary Schools With the Community and With Public Schools will be discussed by Judge Gerald F. Flood of Philadelphia; Dr. Frank D. Whalen, assistant superintendent, public schools, New York City; Rev. Henry J. Hussman, principal, Central Catholic High School, Allentown, Pa.; Rev. Geo. J. McCormick, diocesan superintendent, Baltimore; and Rev. Joseph L. McCoy, O.S.F.S., of Niagara University.

General Education in the Catholic Secondary School will be discussed by Rev. Michael J. McKeough, O.Praem., Catholic University of America; Bro. Henry Ringkamp, S.M., principal, McBride High School, St. Louis, Mo.; Sr. M. Electa, O.S.F., Little Flower High School, Philadelphia; and Sr. M. Teresa Clare, S.C., of Pittsburgh, Pa.

The secondary department also will hold joint administrators' meetings with the college and the elementary departments.

²The manual of directions for each test gives not only directions for administering the test, but also instructions on the proper use of the results.

Schools Antedate the Diocese

Education in the Archdiocese of Philadelphia

*Rev. Edward M. Reilly, J.C.D.**

THE Diocese of Philadelphia which originally included the jurisdiction of Pennsylvania, Delaware, and the western and southern part of New Jersey, was established in 1808. In Philadelphia at that time were the parishes of St. Joseph, St. Mary, Holy Trinity, and St. Augustine. When the diocese was founded, these parishes had made provision for their children in parochial schools. In 1818, with the coming of the Sisters of Charity to the already well-established school of Holy Trinity Parish, religious women were first introduced as teachers in the parochial schools.

At the close of the Revolutionary War, Rev. Robert Molyneux, S.J., had opened St. Mary's, "The Mother school of all the parochial schools in the English-speaking states." The affairs of this school were administered by a board of managers under the direction of the pastor.

Despite its auspicious beginnings, the cause of Catholic education in Philadelphia suffered many setbacks. Factional troubles, such as the Hogan Schism, broke out in St. Mary's in 1812, so that for 24 years it was the scene of constant disorder and strife between the lay trustees and clergy. Nevertheless, the zealous leadership and solid educational convictions of Bishop Francis Patrick Kenrick and Rev. John Hughes (later Archbishop of New York) marked a new era in the development of Catholic education in Philadelphia. When Bishop Kenrick became Archbishop of Baltimore (1851), he proposed to His Holiness, Pope Pius IX, that the vacant See of Philadelphia be given to Rev. John Nepomucene Neumann, the vice-provincial of the Redemptorists in America.

The Hogan Schism, the Nativist, and the Know-Nothing uprisings had stunted the growth of what was to prove a powerful seed. The champion of a great cause had come to Penn's City of Brotherly Love. His weapons were burning zeal, profound scholarship, and heroic sanctity.

Catholic Education Organized

Previous to the appointment of the Venerable Bishop Neumann, consecrated March 28, 1852, little had been done toward effective and systematic organization of the Catholic schools in the various dioceses of this country. Just one month after his consecration, Bishop Neumann called a meeting of all the diocesan pastors to devise ways and means of establishing a school in each parish. This was the first of the series of monthly school meetings

to be held by the Bishop with his pastors throughout his episcopate. From the beginning he perceived "that only a system of Catholic education by parochial schools" could meet the needs of the Church in Philadelphia or elsewhere. "A Central Board of Education therefore was formed, composed of the pastor and two lay delegates from each parish of the city," Philadelphia. The main objectives of the board were to secure means for the opening of new schools and to endow the board with certain supervisory powers concerning the schools. Thus was established the "First System of Catholic Education by Parochial Schools" in America. In the later spring of the same year, came the solemn opening day of the First Plenary Council of Baltimore, May 9, 1852. The outcome of this council was an exhortation to bishops "to see that schools be established in connection with all the churches of their dioceses."

More Religious Teachers

The rapid multiplying of parochial schools in the diocese was due, largely after the zeal of the bishops, to the securing of religious teachers. Five years before the appointment of Bishop Neumann, the Sisters of St. Joseph had come to Philadelphia from St. Louis to take care of the orphans at St. John's Orphan Asylum. In the fall of 1848, they began parish school work in Pottsville. Under the fostering care of the new Bishop, their numbers greatly increased. Although the care of the orphans was the first work of the Sisters of St. Joseph in Philadelphia, it was not their chief contribution to the diocese. The problem of providing parochial schools was urgent and the Sisters of St. Joseph, who later established their mother house at Chestnut Hill, Philadelphia, were called upon to take an important share in this work.

An invitation to establish schools and academies in the diocese was also extended to the Sisters of Notre Dame (Namur). In 1856, they opened a school in the Assumption Parish, Philadelphia, and since that time, have labored in parish schools and academies throughout the diocese. In 1848, through the influence of Father Neumann, Mother Caroline of the School Sisters of Notre Dame, had opened the parochial school attached to St. Peter's Church, Philadelphia. There the Redemptorist Fathers in charge of the parish welcomed them cordially.

Bishop Neumann introduced into the diocese, as well, the Brothers of the Christian Schools for the education of boys. In

1853 the first Brothers, coming from Canada, began the educational endeavor which was to prosper and continue even until today.

Acting on the advice of Pope Pius IX, Bishop Neumann founded in 1855 a new religious community known as the Sisters of St. Francis, the first Franciscan Sisters in the United States. Their mother house today is in Glen Riddle, Pa. Established primarily to care for the sick and the poor, they were, because of the pressing needs of the time, given charge of St. Alphonsus' parish school in 1858, and have continued active in diocesan education since that date.

In the same year the Sisters, Servants of the Immaculate Heart of Mary, whose mother house is now at West Chester, Pa., destined to play an important role in the development of Catholic education in Philadelphia, were brought into the diocese from their mother house in Monroe, Mich.

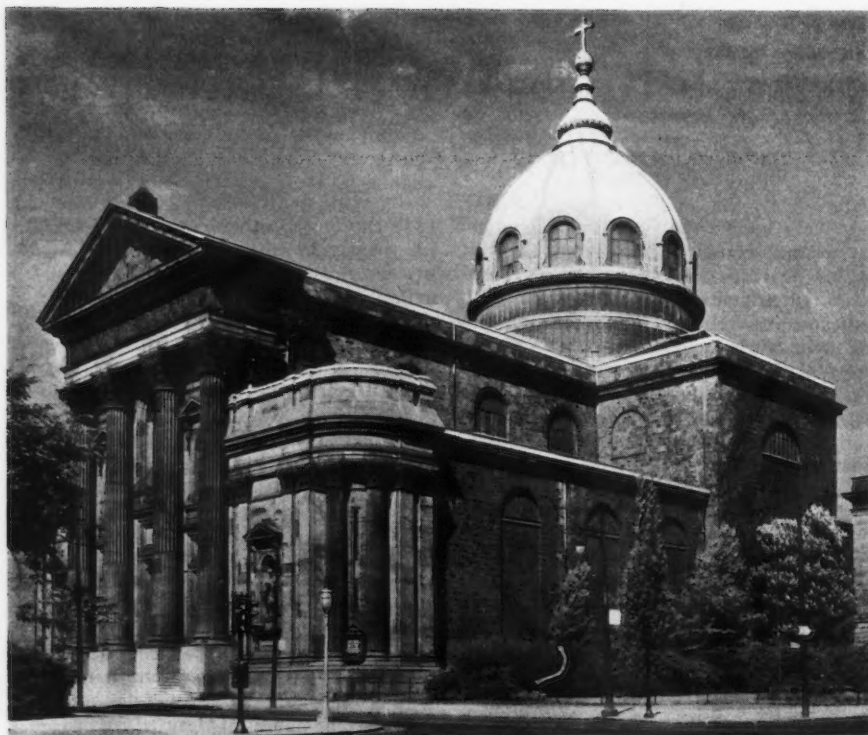
The Sisters of Mercy, of the mother house at Merion, in the suburbs of Philadelphia, began their teaching in the diocese in 1861. Two years later, a small group of the Sisters of the Holy Child Jesus, but recently founded in England by Mother Cornelia Connelly, of Philadelphia, were sent by her to her native city.

The zealous Bishop of Philadelphia fought the good fight for Catholic parochial school education. Well might Bishop Sebastian G. Messmer (of Milwaukee, Wis.) write to Rome, some 30 years after the Venerable John Nepomucene Neumann's death: "Among the Bishops of the New World, he (Neumann) has been the first and most energetic defender of the parochial school and of that Catholic education, which, from that time on, the repeated declarations of the Sovereign Pontiff and the Councils of America have proclaimed to be necessary."

In 1868, at the request of Bishop James Frederick Wood, Bishop Neumann's successor, the dioceses of Scranton and Harrisburg were created by the Holy See. In 1875, the Diocese of Philadelphia was made a metropolitan see. Bishop Wood, a priest not unmindful of the great and growing responsibility entrusted to him, became its first Archbishop. Under him, parochial schools increased and expanded.

In 1884, the Third Plenary Council of Baltimore gave consideration to the organization and improvement of the parochial schools. Consequently, at the Seventh Diocesan Synod held by Archbishop Patrick John Ryan in Philadelphia, November 4, 1886, plans for carrying out the orders of the Council were made. The Diocesan

*Diocesan Superintendent of Schools, Philadelphia, Pa.



Cathedral of SS. Peter and Paul, Philadelphia.

School Board, consisting of 15 priests, was named with the Archbishop as president.

Diocesan Superintendent Appointed

Four years after its organization, the board adopted, for the purpose of unifying and raising the standard of the schools, a curriculum of studies as standard for the diocese. The second important achievement of the board was the establishment of an executive officer of the board, called by the Philadelphia group "the superintendent" who, responsible to the board, would devote full time to the direction of the parochial schools of the archdiocese.

The first superintendent of schools in the Archdiocese of Philadelphia, Rev. John W. Shanahan, subsequently Bishop of Harrisburg, was therefore appointed by Archbishop Ryan. Father Shanahan, a scholar, student of educational problems, and a pioneer member of the Archdiocesan School Board, was pre-eminently qualified for this office.

Previous to his appointment as superintendent, Father Shanahan had been pastor of Our Mother of Sorrows' Church and principal of its school. This experience was for him a school of practice where he experimented and tried out methods which, while in advance of their times, were solid, since they were founded on unchanging Catholic educational principles.

A Free High School

At the time of his appointment, September 1, 1894, there were in the Archdiocese, consisting then of the ten counties in the

southeastern corner of the state, 86 separate schools, with an enrollment of 36,000 pupils under the care of 597 teachers. There was also already in the city of Philadelphia at Broad and Vine Streets, within sight of the historical city hall, Roman Catholic High School, established in 1890, the first tui-

tion-free boys' Catholic high school in the United States. In the school report of 1895, Father Shanahan listed its enrollment as 498 and its teaching staff, all seculars, as 26, under the presidency of Rev. Nevin F. Fisher.

Community Supervisors

One of the first important achievements of the new superintendent was enforcement of uniform courses of study in the schools under his jurisdiction. Since there were in the archdiocese in 1895, three religious communities of men and eleven religious communities of women, Father Shanahan perceived that recommendations made to religious communities would be more effective if given through the medium of an executive of that community. The reverend superintendent, therefore, petitioned the superior general of each of the teaching communities in the archdiocese to appoint a community inspector. The community inspector was given supervisory authority over all the schools in the archdiocese taught by her community. This office is now called that of "community supervisor." Other examples of the extraordinary foresight of this great educator include the first diocesan regulations establishing uniformity in examinations and yearly exhibitions of the children's work. As early as September, 1894, Father Shanahan introduced a series of Saturday lectures for the teachers of his schools, the first educational movement of its kind in the country. No project, however, was dearer to the interest of the first superintendent of schools than Roman Catholic High School, which in his first school report, he referred



The Convention Hall, Philadelphia.

to as "the crowning glory of our parochial school system."

Catholic schools of secondary grade have existed in the United States since colonial days. Roman Catholic became, however, the "first free central high school." Thomas E. Cahill in his will dated August 23, 1873, provided for "the establishment of a school for the free education of boys over the age of 11 years in the city of Philadelphia in such educational courses and studies other than those purely ecclesiastical in their nature, as will best qualify such boys for the ordinary pursuits of life." From its foundation, the school was under the direct control of the Archbishop who appointed its president or rector. Thus it became part of the diocesan school system. The boys of the city were provided for, but obviously the girls in the senior classes of the various parishes needed similar secondary provision.

In the school report of 1895 Father Shanahan writes: "The senior classes should be withdrawn from the parish schools altogether and assembled in a building centrally located and should be there properly classified and trained in the higher

branches prescribed for them." In his second school report, Father Shanahan declared more emphatically: "A high school for girls is necessary. Where is the Catholic philanthropist who will meet this necessity and endow such a school?" This question was to be answered during the superintendency of Father Shanahan's successor, Rev. Philip R. McDevitt, who assumed the role of superintendent May 1, 1899, the day on which the first superintendent of the Archdiocese of Philadelphia was consecrated Bishop of Harrisburg.

High Schools for Girls

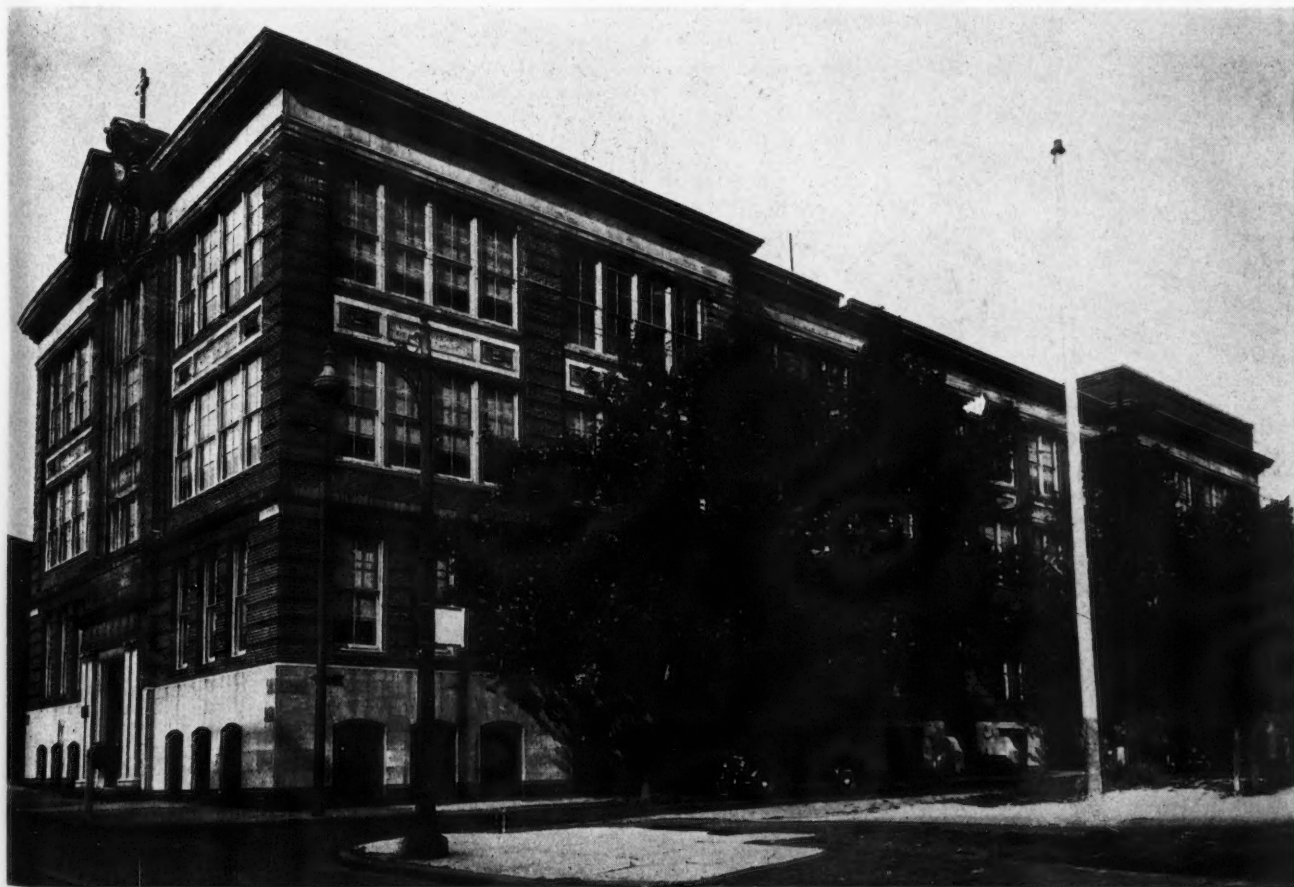
The experience of the earlier pioneers in the field was a rich inheritance. Father McDevitt built well upon the great foundation. The peak of his achievement was to be the establishment of the first diocesan high school for girls in the nation. The first step toward the goal was the establishment of what were called "Community High School Centers for Girls." These separate schools, three of which were opened in 1900, were to become the nucleus of the Catholic Girls' High School, founded in 1912. With the approval of the Diocesan

School Board, and assurance that "the religious communities involved would willingly and cordially co-operate in the experiment," what was at the turn of the century a novel idea, was announced in the following letter of the superintendent addressed, in the summer of 1900, to the pastors where the children of high school grade were being taught:

"There will be opened in September (1900) in the Cathedral School, in the Assumption School, and in St. Teresa's Convent what might be called Senior Class Centers, in charge respectively of the Sisters of St. Joseph, Sisters of the Holy Child, and the Sisters of the Immaculate Heart. To these centers will come from the various schools taught by said Sisters, those pupils who are doing senior class work."

In 1902 St. Elizabeth's Center, under the care of the Sisters of St. Francis and the Gesu Center, taught by the Sisters of Notre Dame (Namur) completed these centers which became part of the "System of Catholic Parochial Schools" of the Archdiocese.

While Father McDevitt with characteristic zeal and foresight administered to the



The John W. Hallahan Catholic Girl's High School, 19th & Wood Sts., Philadelphia. One of the 12 diocesan high schools in the Archdiocese of Philadelphia. It was opened in 1912 and had 3383 students in 1948, and a faculty of 107 Sisters and six lay teachers. Rev. Edward M. Reilly, J.C.D., diocesan supt. of schools, is the supervisor. The Sisters teaching in the school represent nine religious communities.



*Independence Hall, Philadelphia,
"The Liberty Shrine."*

needs of the elementary schools, the project closest to the heart of this great crusading educator was a central diocesan Catholic high school for girls. In spite of the devotion of Father McDevitt to the Catholic High School Centers and the encouragement and interest of Archbishop Ryan in their achievement, it was evident by 1907 that these centers could not longer adequately meet the increased population and needs of students thronging to them for secondary education. Consequently, at the commencement exercises of the centers in the spring of that year, Father McDevitt suggested that a "High School for Girls" would be a splendid memorial of the centennial year of 1908." His Grace, Archbishop Ryan, endorsed the plan. A cherished dream was going to come true.

Subscriptions were under way when on April 8, 1908, His Grace made known to the public that a splendid centenary gift of \$100,000 had been donated by a devout Philadelphia lady who desired her name to be withheld. This was a substantial nucleus around which gathered the larger sum needed to create the girls' high school, which would complete the educational system of the diocese. (It was later announced that this anonymous donor was Mrs. Mary E. McMichan. To comply with a request made in her will, in which she further endowed the Catholic Girl's High School,

the name of her brother John W. Hallahan was prefixed in March of 1925.)

Another feature of the plan was Father McDevitt's proposal that each parish donate \$500 to furnish a classroom in the school, the room to be named after the parish that equipped it. The plan was quickly endorsed. This idea emphasized the fact that "the high school belongs to the parishes and rounds out the parochial school system."

Diocesan High School for Girls

The site chosen for the first diocesan high school of its kind was a piece of diocesan property at Nineteenth and Wood Streets. It seems more than coincidence that the Venerable Bishop Neumann, the pioneer in the development of a parochial school system, should have purchased part of this ground in 1854. The remainder of the lot was purchased by Bishop Wood in 1861.

On September 18, 1912, the new "Catholic Girl's High School" opened its doors to a little less than 600 girls. A great educational dream had become a reality. Three hundred twenty-six of these were graduates of the eighth grade of parish schools; 226 had completed one year in the senior centers. At the end of the year certificates were given to 223 graduates of the commercial course. The girls electing to form the first "general" class did not graduate until three years later when they completed the prescribed four-year course.

Co-operation of Religious Orders

Unique as was the high school itself, its greatest innovation, perhaps, was its faculty. This group, with Right Rev. Msgr. Philip R. McDevitt as principal, consisted of 16 members of 4 different religious communities and one lay teacher. These separate communities included: the Sisters of St. Joseph, the Sisters of the Immaculate Heart, the Sisters of St. Francis, and the Sisters of Mercy. The Sisters of the Holy Child Jesus joined the faculty in 1919. Each religious community under its own prefect was assigned a special subject or subjects in the curriculum and, as the school grew with the years, definite charges or responsibilities in its administration, subject to the authority of the superintendent. These pioneer diocesan religious teachers proved conclusively that groups of different religious communities can work together harmoniously and effectively. This division of subject fields offered opportunities for teacher specialization and increased efficiency. So successful has been the plan, it has been adopted in Philadelphia and elsewhere. The number of different religious communities of women has been increased in three other diocesan high schools for girls founded subsequently in Philadelphia.

Co-operation of Parishes

In 1916, Right Rev. Msgr. McDevitt was made Bishop of Harrisburg and was

succeeded by his assistant, Rev. John E. Flood. In the same year was opened the second diocesan high school for boys, the West Philadelphia Catholic High School. It was under the Marianist Congregation until 1926, when the Brothers of the Christian Schools, popularly called the Christian Brothers, assumed charge. Shortly after the appointment in 1918 of His Eminence, Dennis Cardinal Dougherty as Archbishop of Philadelphia, Father Flood called his attention to the precarious financial condition of the Catholic Girls' High School. At a meeting of the pastors of the city called to consider the further extension of high school facilities for boys and girls, it was decided that every pastor should be assessed per capita for the boys and girls from his parish attending the diocesan high schools. This arrangement still prevails.

The history of Catholic education in Philadelphia owes much to its bishops and archbishops. For a century and a half they have shown a very special devotion to its school system. During the past thirty



*The Betsy Ross Home, Philadelphia.
From a photo by Martha E. Bonham.*

years it has become indebted to His Eminence, Cardinal Dougherty. Under him parish schools have increased: diocesan high schools for boys and girls have grown from 3 to 12. No other city offers larger opportunity for free Catholic secondary education than Philadelphia.

By 1920 the three diocesan high schools were so overcrowded that the school system opened annexes, first for boys and a year later for girls. With the shift of population after World War I and the extension of compulsory education laws, enrollment in elementary and secondary Catholic schools increased by leaps and bounds. The opening of new parishes did much to solve the problem on the elementary school level—but only that. "The real cause of the phenomenal growth of the secondary schools of the diocese," wrote Rev. Joseph M. O'Hara, diocesan superintendent of schools, in his report of 1925, "is the realization on the part of parents and guardians of the value, culturally and economically, of a high school training."

In September of 1926, Right Rev. Msgr. John J. Bonner, D.D., succeeded Father O'Hara as superintendent of schools. In spite of the complexity of the educational problems that faced him through the boom years of the late twenties and the exigencies of the depression, so soon to be followed by a period of national defense preparation and finally of total war, the school system went steadily forward under his extraordinary leadership. A dominant personality and an indefatigable worker until his sudden death, November 27, 1945, Monsignor



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Other Large Schools

The Northeast Catholic High School was opened in 1926 and was staffed by the Oblate Fathers of St. Francis de Sales. Since then, their initial enrollment of 448 has increased to 3465. To meet the increasing pressure of the demand for accommodations for girls there was opened the next year the well-planned and completely equipped West Philadelphia Catholic Girls' High School at Forty-Fifth and Chestnut Streets. Its initial enrollment was 1420 girls. This figure is more than doubled today. When the West Philadelphia Catholic Girls' High School, at Forty-Fifth and Chestnut Streets, opened in September, 1927, more than 1000 first-year students were being taught in 25 annexes.

Despite the economic crisis of the thirties, four additional diocesan high schools were opened during those years. The first was Southeast Catholic High School for Boys opened in 1934 with the Norbertine Fathers in Charge. Diocesan priests replaced the lay faculty at Roman Catholic High School in 1935. In September of 1935 the Notre Dame Academy at Moylan, conducted by the Sisters of Notre Dame (Namur) became a diocesan high school.



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*The College of St. Catherine
Library
St. Paul, Minnesota*



*Independence Hall, Philadelphia,
"The Liberty Shrine."*

needs of the elementary schools, the project closest to the heart of this great crusading educator was a central diocesan Catholic high school for girls. In spite of the devotion of Father McDevitt to the Catholic High School Centers and the encouragement and interest of Archbishop Ryan in their achievement, it was evident by 1907 that these centers could not longer adequately meet the increased population and needs of students thronging to them for secondary education. Consequently, at the commencement exercises of the centers in the spring of that year, Father McDevitt suggested that a "High School for Girls would be a splendid memorial of the centennial year of 1908." His Grace, Archbishop Ryan, endorsed the plan. A cherished dream was going to come true.

Subscriptions were under way when on April 8, 1908, His Grace made known to the public that a splendid centenary gift of \$100,000 had been donated by a devout Philadelphia lady who desired her name to be withheld. This was a substantial nucleus around which gathered the larger sum needed to create the girls' high school, which would complete the educational system of the diocese. (It was later announced that this anonymous donor was Mrs. Mary E. McMichan. To comply with a request made in her will, in which she further endowed the Catholic Girl's High School,

the name of her brother John W. Hallahan was prefixed in March of 1925.)

Another feature of the plan was Father McDevitt's proposal that each parish donate \$500 to furnish a classroom in the school, the room to be named after the parish that equipped it. The plan was quickly endorsed. This idea emphasized the fact that "the high school belongs to the parishes and rounds out the parochial school system."

Diocesan High School for Girls

The site chosen for the first diocesan high school of its kind was a piece of diocesan property at Nineteenth and Wood Streets. It seems more than coincidence that the Venerable Bishop Neumann, the pioneer in the development of a parochial school system, should have purchased part of this ground in 1854. The remainder of the lot was purchased by Bishop Wood in 1861.

On September 18, 1912, the new "Catholic Girl's High School" opened its doors to a little less than 600 girls. A great educational dream had become a reality. Three hundred twenty-six of these were graduates of the eighth grade of parish schools; 226 had completed one year in the senior centers. At the end of the year certificates were given to 223 graduates of the commercial course. The girls electing to form the first "general" class did not graduate until three years later when they completed the prescribed four-year course.

Co-operation of Religious Orders

Unique as was the high school itself, its greatest innovation, perhaps, was its faculty. This group, with Right Rev. Msgr. Philip R. McDevitt as principal, consisted of 16 members of 4 different religious communities and one lay teacher. These separate communities included: the Sisters of St. Joseph, the Sisters of the Immaculate Heart, the Sisters of St. Francis, and the Sisters of Mercy. The Sisters of the Holy Child Jesus joined the faculty in 1919. Each religious community under its own prefect was assigned a special subject or subjects in the curriculum and, as the school grew with the years, definite charges or responsibilities in its administration, subject to the authority of the superintendent. These pioneer diocesan religious teachers proved conclusively that groups of different religious communities can work together harmoniously and effectively. This division of subject fields offered opportunities for teacher specialization and increased efficiency. So successful has been the plan, it has been adopted in Philadelphia and elsewhere. The number of different religious communities of women has been increased in three other diocesan high schools for girls founded subsequently in Philadelphia.

Co-operation of Parishes

In 1916, Right Rev. Msgr. McDevitt was made Bishop of Harrisburg and was

succeeded by his assistant, Rev. John E. Flood. In the same year was opened the second diocesan high school for boys, the West Philadelphia Catholic High School. It was under the Marianist Congregation until 1926, when the Brothers of the Christian Schools, popularly called the Christian Brothers, assumed charge. Shortly after the appointment in 1918 of His Eminence, Dennis Cardinal Dougherty as Archbishop of Philadelphia, Father Flood called his attention to the precarious financial condition of the Catholic Girls' High School. At a meeting of the pastors of the city called to consider the further extension of high school facilities for boys and girls, it was decided that every pastor should be assessed per capita for the boys and girls from his parish attending the diocesan high schools. This arrangement still prevails.

The history of Catholic education in Philadelphia owes much to its bishops and archbishops. For a century and a half they have shown a very special devotion to its school system. During the past thirty



*The Betsy Ross Home, Philadelphia.
From a photo by Martha E. Bonham.*

years it has become indebted to His Eminence, Cardinal Dougherty. Under him parish schools have increased: diocesan high schools for boys and girls have grown from 3 to 12. No other city offers larger opportunity for free Catholic secondary education than Philadelphia.

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The Sisters of Notre Dame continue to staff this school. Its student body of approximately 1100 uses largely transportation by buses provided for its convenience. To relieve the crowded conditions of the West Philadelphia Catholic High School for Boys, the St. Thomas More High School for Boys was opened in September, 1936, with an enrollment of 445. This school was placed under the direction of diocesan clergy. In 1939, there was completed and opened in September the largest and the most modern of diocesan school buildings, the Little Flower Catholic High School for Girls at Tenth and Lycoming Streets.

When Msgr. McDevitt registered the first applicants of the Catholic Girls' High School in 1912, he enrolled 563 girls with a faculty of 16 religious representing 4 communities. Little Flower counted its first enrollment at 2280 with a faculty of 73 religious of 9 different communities.

The diocesan system of secondary education included St. James Catholic High School for Boys, Chester, in 1940. This school is under the direction of the diocesan priests. St. Hubert's Catholic High School for Girls opened in the same year. With a school population of 591, it shares with Little Flower the provision of Catholic high school accommodations for the children in the northeastern part of Philadelphia, a section in which population has been shifting heavily during the past 15 years. Notre Dame Catholic Girls' High School, Wyncote, in charge of the Sisters of Notre Dame

(Namur) was added to the list in 1942 with an opening enrollment of 51.

In the recently published school report submitted to His Eminence, D. Cardinal Dougherty, president of the school board of the Archdiocese of Philadelphia, the grand total of boys and girls in Catholic schools of elementary and secondary levels is 148,165 with 3795 religious teachers and 113 lay teachers in 352 schools. This is in sharp contrast to the first diocesan school report of September 1, 1894, which offers 36,000 pupils, with 597 teachers in 86 separate schools. More than 22,000 of these children are in diocesan high schools. There are in the diocese as well 22 fully accredited parochial high schools with four-year courses.

In addition to the 352 schools in the diocesan system, there are private academies for boys and girls, including elementary and secondary levels, to the total of 26. In the diocese are two communities of Brothers and three religious communities of priests and 33 religious communities of women as well as 124 diocesan clergy.

Higher Education

Educational opportunity in Catholic atmosphere does not stop with graduation from the secondary schools. Within the limits of the archdiocese stand three colleges for men: St. Joseph's College, Philadelphia, conducted by the Fathers of the Society of Jesus, La Salle College under the Brothers of the Christian Schools, and Vil-

lanova College, Villanova, under the direction of the Augustinian Fathers. Each of these three groups of religious educators conducts as well preparatory schools. For women there are Immaculata College, conducted by the Sisters, Servants of the Immaculate Heart of Mary, Rosemont College under the Sisters of the Holy Child Jesus, Chestnut Hill College, directed by the Sisters of St. Joseph, Chestnut Hill, Philadelphia, and Gwynedd-Mercy Junior College, under the direction of the Sisters of Mercy of Merion. Other institutions of higher learning located within the confines of the archdiocese include the seminaries of six different communities for men, and the Diocesan Seminary of St. Charles Borromeo at Overbrook.

Statistical records give evidence of the number of schools, pupils, and teachers in the archdiocesan school system. They do not, however, emphasize sufficiently the zeal and vision of the ecclesiastical leaders behind this picture. Nor do they do full justice to the courage and sacrifice of the parishioners, men and women, who under their priests, bishops, and archbishops, sacrificed to build these schools. Statistics include the number but not the narrative of the complete devotion of the religious teachers, men and women, whose dedicated lives make any Catholic school system possible. Under God the Archdiocese of Philadelphia has preserved and enriched an educational tradition, the essence of which is that He may be better known and served.

Let's Talk Some More About Latin—for Catholic High Schools—II

*Rev. George E. Ganss, S.J., S.T.L., Ph.D.**

(Concluded from the March issue)

LAST month I called attention to a matter which Dr. Lamers apparently overlooked: that the arguments used in his article of October¹ to question the contributions of Latin to mental discipline and transfer of training stem quite entirely from materialistic philosophy. In administering our Catholic high schools, or readjusting the Latin curriculum in them, it would be a peril and a pity to guide ourselves by the philosophy of materialism while we completely overlook the thought of our Catholic writers. We have set up our Catholic school system, at tremendous expense and effort, to preserve the traditions

of our Catholic faith and culture, and to transmit them to our children. Then surely we should conduct our schools by our Catholic philosophy and traditions.

Something Overlooked

Dr. Lamers' articles brought me to reflect and to think that not merely has he been overlooking the tradition of Catholic thought too much. I fear that all of us Catholic classicists, myself included, have been all too guilty of this same fault. We have perhaps been basing our thinking about Latin quite entirely on the *Report of the Classical Investigation* published in 1924;² and we have been overlooking the fact that that *Report*—excellent

and useful as it is—stems in its entirety from sources outside the tradition of Catholic educational thought.

The investigation was conducted by representatives of only non-Catholic schools, and in their efforts to determine the objectives and methods of teaching Latin they envisaged the non-Catholic schools alone. The members of the Advisory Committee and of the eight Regional Committees represented 61 educational institutions, not one of which was Catholic. Clearly then many important elements of the tradition of Catholic thought on the teaching of Latin did not get into that *Report*; hence that *Report* is not the chief place to search for the full charge of Catholic thought on the function of Latin in the curriculum of a Catholic school. Whatever Catholic tradition the *Report* contains seeped into it indirectly,

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¹"Let's Talk About High School Latin." THE CATHOLIC SCHOOL JOURNAL, Vol. 48, No. 8, Oct., 1948, pp. 264-266.

²The Classical Investigation conducted by the Advisory Committee of the American Classical League, Part I, General Report, Princeton University Press, 1924.

as it has seeped into Western culture as a whole. We sincerely esteem and thank the scholars who published the *Report*, and we shall continue to use its contents. But we must remain aware that many of our best traditions are not in it.

The *Report* states well³ that the "indispensable . . . immediate objective in the study of Latin is progressive ability to read and understand Latin." But what does it set up as its "ultimate objectives," that is, the values, outside the hard work of the learning process, "upon which the justification of Latin as an instrument in secondary education must depend," and which "continue to function after the school study of Latin has ceased"? These "ultimate objectives" are, as is obvious, the motives available to recruit students to enroll in Latin courses and take up the hard work of learning Latin. They are grouped under three headings in the *Report*: (1) instrumental objectives—chiefly, ability to read new Latin after the school study has ceased; (2) disciplinary objectives; (3) cultural objectives.

Objectives Failed as Motivators

How have these "ultimate objectives" worked out in practice through the 25 years since 1924? The first named, instrumental objectives, have not been at all effective in motivating non-Catholic Americans to learn how to read and understand Latin. These students have had no reason to desire to read Latin after its school study was past. So the classicists have stressed the disciplinary⁴ and cultural values. But these objectives also have been failing more and more to win sufficient numbers of students to study the Latin language.

In the case of the high schools, as Dr. Lamers well points out in his first article,⁵ in 1921 and 1922 almost 30 per cent of American high school students were taking Latin, and in 1934 only 16 per cent. From then till now the decline seems to have continued, although statistics are not available. In the case of the colleges a good indication of the trend is found in the figures published by Dr. Walter Agard, chairman of the department of classics at the University of Wisconsin, in the *Milwaukee Journal* for May 30, 1948. During the past 10 years the number of students taking the Latin language at the University of Wisconsin has fallen from 400 to 90, although the number of those studying English translations of the classics has grown from 50 to 500.

From this it appears that the disciplinary objectives have been growing almost as weak as the "instrumental objectives" to win students to learn the Latin language in the public schools—as we would expect, since most of the administrators and registration advisers there disbelieve in mental discipline and transfer of training. Consequently classicists

have been placing more and more emphasis on the cultural objectives of Latin. The next obvious discovery has been that the details of civilization and culture can be more satisfactorily learned through translations.

Consequently the classicists in the non-Catholic schools are tending more and more to thin out the study of the Latin language, and to advocate giving chiefly or merely the literature, even for the often immature students of second-year high school. Thus these classicists think that even these sophomores will grasp the literature and culture, and learn ethical and sociological principles useful for "living in a democracy"; and further, that thus they themselves, the classicists, will obtain a set of objectives of whose value they can persuade the educationalists who are the administrators and registration counselors in the public high schools.

To some this seems a revitalizing of the Latin program. To others it seems to be but one more revision of that program, which revision this time consists in eliminating almost all the Latin language. Perhaps after a generation or so the American classicists will discover that in the pagan literature of Greece and Rome, uncriticized and uncorrected by Christianity, there are bad ethical and sociological principles as well as good ones; also, that many students, especially in high school, will get no more solid fruits of literature and culture from English translations of Latin or Greek classics than they do from the English classics they already read in their classes of English. Then perhaps the classicists will have to search for something new again. The whole process may be a typical case of experimenting with means before one is clear about one's ends.

I praise and hope to profit from the ingenious experimentation of the classicists in non-Catholic schools, just as they have profited from the work of Catholic classicists. But I think that we should cautiously guard against any merely slavish copying. If our ends are not identical with theirs, the means which they devise for their ends will not be wholly suitable for ours. While we have many objectives in common with them, we should also have some over and above what they have, and vastly different. We no less than they shall do well to clarify our own ends in accordance with the exigencies of our modern times.

If we Catholics merely drift with the stream among the classicists of the non-Catholic schools, we no less than they, may as well substitute cultural history for the Latin language; and we too shall end up wherever their drifting leads. That may well be: stranded on a sandbar where there are no students to be taught to read and understand the Latin language. In the long run we are more likely to give substantial help to the classicists in non-Catholic schools if we preserve and develop our own ancient Catholic educational traditions than if we merely copy blindly what they devise.

In place of such blind copying, we Catholics should take some hints, and perhaps the

program for a campaign of our own, from the paragraph of the *Encyclical on Education* where Pope Pius XI speaks of Latin.

In a Catholic school, "the study of the vernacular and of classical literature will do no damage to moral virtue. There the Christian teacher will imitate the bee, which takes the choicest part of the flower and leaves the rest, as St. Basil teaches in his discourse to youths on the study of the classics. Nor will this necessary caution, suggested also by the pagan Quintilian, in any way hinder the Christian teacher from gathering and turning to profit, whatever there is of real worth in the systems and methods of our modern times, mindful of the Apostle's advice: 'Prove all things: hold fast that which is good.' Hence in accepting the new, he will not hastily abandon the old, which the experience of centuries has found expedient and profitable. This is, particularly true in the teaching of Latin, which in our days is falling more and more into disuse, because of the unreasonable rejection of methods so successfully used by that sane humanism, whose highest development was reached in the schools of the Church. These noble traditions of the past require that the youth committed to Catholic schools be fully instructed in the letters and sciences in accordance with the exigencies of the times."⁶

The objectives which have been prominent in the propaganda of classicists since the *Report* of 1924 were not the ones foremost in the minds of the Catholic educators during the 17 preceding centuries when Latin flourished so well in the Church's education.

A Practical Objective

These educators of the centuries old Christian tradition (before the *Report* of 1924) were not teaching Latin primarily and immediately to achieve mental discipline and culture; nor had they formulated these two objectives as motives to entice students to learn Latin. Rather, these teachers were striving chiefly and rather simply to impart skill in reading and writing, and sometimes speaking, the language of the Church (then also the language of the intellectual world). And they found their students motivated to do the hard work of learning the Latin language because they wanted to tap the rich treasures, pagan and Christian, ancient and contemporary, enshrined in Latin. That is, the students hoped by means of knowing the Latin language to be able to participate with understanding in the liturgy, to learn from the pagans artistic form, and from the Christian Latin writers rich philosophical and theological thought by which they could guide their lives. And these teachers, by achieving their simple end of imparting power over the Latin language, also achieved many accidental benefits besides, such as mental discipline and culture.

It is the achievement of our secularistic twentieth century to have chosen the accidental and set it up in place of the essential.

⁶Pius XI, *Encyclical on Education*, America Press Edition, pp. 30, 31.

³*Ibid.*, p. 32.

⁴On this, see the excellent paragraphs of Dr. E. A. Fitzpatrick in *I Believe in Education* (New York, N. Y.: Sheed and Ward, 1938), pp. 24-26.

⁵THE CATHOLIC SCHOOL JOURNAL, Sept., 1948, p. 231.

Assuredly, the classicists in the modern secularistic schools cannot be much blamed; they had no other course. But inside our Catholic schools we need not adapt ourselves wholly to secularism.

In former days I shared in this twentieth-century process. I now think I was in error. Fortunately, my error did not exclude the essential; but it put the emphasis and effort where they could achieve less success. By now, too, I have learned by teaching experience in high school, college, and graduate school many things which will not long succeed in an educational system, and many which will.

We should continue to apply in Catholic schools what is in the *Report*. But if we rest the case for Latin in our Catholic high schools or colleges either chiefly or exclusively on the objectives set down in it, I think that we too shall fail to motivate students to take Latin in sufficient numbers to keep our departments of Latin functioning efficiently; and that on the whole the fortunes of the Latin language will wane as much in Catholic schools as they now are waning in the non-Catholic schools. If taken *alone* the objectives which have been stressed since that *Report*, namely, mental discipline and culture, will not long gain very many students to study the Latin language. In fact, I fear that the situation even in Catholic schools may well turn out to be what Dr. Lamers has described:

"For having said some of this, I will undoubtedly be set down as an iconoclast or a hater of the classic tongues or their literatures.

"I am quite sure that I am neither. But I know that in the never ending battle among the several subjects to determine survival in the general secondary curriculum, Greek is in full flight, Latin is scarcely holding its own, and it is doubtful whether tradition, authority, college entrance requirements, or an occasional champion can much longer support the weakening lines."

That does picture the situation in the secularistic schools; and at present we must confess that it is being duplicated in some Catholic schools: to deny that would be to play the ostrich. But I do not think that in the Catholic schools we shall continue thus to lose our students of Latin. Quite the contrary, I am confident that, while continuing to use the objectives stated in the *Report*, we shall also and above all go farther back than 1924 to search out, from the old, enduring traditions of Catholic education, effective objectives and adapt them to function successfully in recruiting students today. In our Catholic schools we want our students to learn the language of the Church. We also want them to know Latin for its literary and cultural values—not only those enshrined in the Latin of pagan Rome, but also those in the vast corpus of the Latin writings of the Church. And we shall succeed.

I know that Dr. Lamers is not "a hater of the classic tongues or their literatures." Although I disagree with the approach he has taken and many of the measures he has suggested, I do realize that he is trying to help the cause of Latin; and in turning to the

remaining points of his article, I again thank him for raising the issues.

Aid to Mastering English

He doubts whether the aid given by Latin toward mastering English is sufficient to justify the place of Latin in the curriculum. My reply is: this misconceives the Latin teacher's chief function. It is to teach Latin, and other objectives, like aid to English, are by-products. In Catholic schools the case for Latin does not rest solely or chiefly on them. We now proceed to the details.

Words

Dr. Lamers points out that in various tests students who had but two semesters of Latin evidenced considerable superiority in ability to recognize meanings of English words derived from Latin. Then he adds, as if it detracted something, that the modern foreign languages accomplish the same effect with about equal efficiency. What difference does that make? Latin does contribute something to this incidental objective of Latin study, which is really the problem of the English class. Our chief task is to teach Latin, and that something is an additional gain.

Classical Allusions

"Ability to understand classical allusions in fiction or history can be imparted with less time and effort than that required to learn Latin." I gladly concede this point, and proclaim it myself. That ability too is but a by-product of learning Latin, and the case of Latin does not much rest on it.

Grammar

Is learning "the many facts of Latin grammar as a means of learning the few facts of English grammar" advantageous procedure? Once more, imparting English grammar is the task of the English teacher, and only an incidental by-product of the task of the Latin teacher. However, especially in these days when so little English grammar is taught, many students come to understand English grammar better from the outside view they get of it in Latin class than from what they learn in English class.

Dr. Lamers himself informs us that one experiment revealed that "Latin students were only slightly more proficient than non-Latin students in correcting common high school grammatical errors." Then they were more proficient, and something of the by-product was accomplished.

Style

Dr. Lamers makes much of Newman's having modeled his style on Cicero—as if Latin teachers today were urging their students to model their style on Cicero's involved periods. This objection is out of date. I found it even amusing because only a month ago I heard a Latin teacher in touch with modern thought caution his students against imitating Cicero's style in their English writing, as Newman did, if they desire to be read in the modern world. He advised them to model their English style on the crisp lucid styles of Belloc or Roose-

velt, to which the Latin styles of Sallust or St. Thomas Aquinas bear some resemblances.

Dr. Lamers fears that "translation English" may turn up in a Latin class and harm the permanent English style of the student. Let us be realistic. Translation English turns up just as often in classes of French, German, or Spanish, and yet wisely we do not urge the elimination of modern languages from the curriculum.

Let us be more realistic still. Suppose that a student does fall into translation English in a language class. He does not employ it outside the language class or in his written English—at least he does not if he has a good English teacher. Furthermore, like every other Latin teacher, I have experienced this fact over and over again. Students who were occasionally slipping into translation English in their Latin classes were simultaneously writing natural, lively, idiomatic English, the best prose and verse in the school publications. They were also winning the highest honors in debating and public speaking.

The other complaints about the aid of Latin to mastering English are so unimportant or equally applicable to any classics or any language that they need not be discussed in detail. Latin is an aid to the work of the English class, but not a substitute for it.

The Study of Other Languages

Does previous study of Latin aid the student to master other languages? Cannot the student, Dr. Lamers asks, learn the foreign grammar and vocabulary more economically by going at it directly than by first taking all the labor of two or more years of Latin? Again I say that this misconceives the hierarchy of the objectives of learning Latin. It presupposes that we are teaching Latin chiefly to make it easier to learn a modern language. I can but repeat unto tedium: the chief objective of the Latin teacher is to teach Latin. If he does that well, his students will gain—as an accidental by-product—increased ability to learn modern languages. For there is transfer, and the student has learned vocabulary, grammar, and language skills which he can apply in the case of another language.

Latin Civilization and Culture

"There are other more economical ways to know civilization than through a study of its language." That is my position and point. The function of the Latin teacher is to teach Latin, not to substitute for it cultural history, one of its by-products.

Latin and Latin Literature

"The great majority of high school students never read any Latin literature." Since about 90 per cent of those who begin high school Latin go no further than the second year, that is true of that 90 per cent. And if these students did read literature in the second year, would they have the mental maturity to draw more literary fruits out of Latin literature than they do out of the English literature which they read as sophomores? Or would

they only be forming callow opinions on problems of ethics, politics, or sociology which are beyond their capacity? Moreover, what Dr. Lamers says is equally true of those who take but two years of high school French, or German, or Spanish. But his contention is not a reason to drop any of these languages from the curriculum. Substantially this same answer holds true for objections 2, 3, 4, 5, and 6 under the heading *Latin and Latin literature*. Objection 5 contains a warning salutary for us all: to attempt too many objectives simultaneously is to gain none of them.

"Why not read the classics in translation?" By all means do so. Read as many of them in translation as time and the students' mental capacity permit, in order to widen their cultural knowledge. But do not forget that we want our Catholic students to know the language of the Church, too, and not merely to gather some scattered, undigested, uncritical, and soon forgotten notions about Jupiter and Venus and Roman ethics and politics and sociology or anything else.

"We cannot defend the right of Latin to remain in the curriculum as a language leading into literature unless we get more students to read the literature as literature." This may hold true of Latin in vocational or terminal schools; I transmit that. But it is far from applicable in schools preparing quite a few of their students, not discernible in freshman year, to enter college. We want these students to study Latin for both its linguistic and its literary values. Furthermore, this objection may even hold true of the public high schools, where in the terminal courses in Latin now being planned for sophomores the right of Latin to remain in the curriculum is being based largely, even chiefly and almost exclusively, on its being a language leading into literature. But, with the tradition of Catholic education behind us, we should not defend the right of Latin to remain in the curriculum of Catholic academic high schools chiefly or exclusively for that one reason.

All the potential objectives of any subject cannot be achieved at one time. Where substantial achievement is sought, the first two years of high school study of any tongue are necessarily devoted chiefly to learning the language. Only in subsequent years does the emphasis notably shift to the cultural values. Nine years of experience in teaching Latin to college freshmen has convinced me that the students who have done fairly well in third- or fourth-year Latin in our Catholic high schools have been achieving, in a measure ample to repay the effort expended, those fine objectives and cultural values set down in Dr. Lamers' excellent paragraph on the literature of power.

Latin in the Catholic High School

The following comparison may enable us to appreciate anew the place and service of Latin in a Catholic high school.

In present-day American education, as Dr. Lamers has well pointed out to us, the function and foremost objective of the teacher of modern languages is to teach the languages

of France, or Germany, or Spain, or someplace else. If the teacher does this well, his students learn the language and acquire additional benefits besides, such as, in the first two years of study, discipline of mind with possible transfer to other fields, and, in subsequent years if the study is continued, growing cultural appreciation of the literature and civilization. A minute percentage of his students—less than 1 per cent, I conjecture—step from the classroom immediately into France, or Germany, or Old or New Spain, where they retain and improve their power over the language. A slightly larger percentage—perhaps 5 or 10 per cent—continue to study the language in college. A small fraction of these collegians enter graduate school where they use at least a reading knowledge of the language. All the rest—perhaps 90 per cent of the beginners—cease to use the language when they quit school; and if they cease to use it they soon forget it. One year or less after graduation they remember little or nothing of the language or its literature. The values they do retain are chiefly the disciplinary ones: the skills, methods, ideals, and other desirable habits which they apply in other fields. If, however, in later life some few incur a need of using the language continually, they will find it easier to learn it over again than if they had not studied it in high school.

Rather similarly, in the Catholic high school today the function and chief objective of the teacher of Latin is to *teach the Latin language*, especially the ability to understand it. If he does this well, his students learn the language of their Church, and gain many accidental benefits besides, such as, in the first two years, mental discipline with subsequent transfer of training, aid in the mastery of English or of other languages, and, in junior or senior years or in college, a goodly and growing measure of complete cultural contact with the classics. A percentage of his students—

minute but vitally important—will enter the priesthood or the sisterhood, where they will use Latin every day to sing the praises of God with understanding. Another percentage, somewhat larger, will continue Latin in college and learn how to draw from the rich Latin well into which the best thought of Catholicism has been flowing for 1800 years. They will therefore be better able to exert a Catholic influence in graduate work or scholarly or professional fields. Almost all the rest who have had two years of high school Latin can, if they will to, continue to use the Latin missal for the rest of their lives (provided, of course, that they have been inducted into a habit of using it in second high); and they can continue to participate more actively and intelligently in the liturgy by understanding the *Gloria*, or *Credo*, or *O Salutaris Hostia*, or *Tantum Ergo* when they hear them sung in Church. Even if they do not avail themselves of these abilities, they will retain many of the disciplinary values of their Latin, such as skills, or methods, or intellectual, moral, and aesthetic ideals, which they can apply in other fields. If they develop a need of Latin in later life—for example, when they enter college or graduate school—they too will be surprised to discover how easily they can regain and then improve the knowledge of Latin which they had at the close of second-year high school.

Indeed, the task of the teacher of Latin in a Catholic school can be important, and inspiring to teacher and students alike; and he can have many worth-while goals which are achievable.

To conclude my two articles by way of a résumé, I repeat the platform with which I began last month. It requires discussion, no less than the articles of Dr. Lamers. If any of my contentions are erroneous, I shall gladly amend them for sufficient evidence; and I shall be grateful for reactions *pro* and *con*. The present and tentative form of that platform is this. We desire the students of our Catholic high schools to learn the language of our Church, well enough to use the Latin missal to participate intelligently in the liturgy, and—in the case of those who will enter college and graduate school—to use, after a little further study of Latin in college, the primary sources of Catholic culture. If we impart to the students in our Catholic schools as much of Latin, the language as well as the literature, as the teachers of modern languages usually impart, in an equal time, of French, or German, or Spanish: (1) we shall have taught them the language of our Church and liturgy and Catholic culture, and (2) we shall have achieved in addition a goodly number of other benefits or objectives incidental to the learning of Latin, such as (a) training of mind with possible transfer of skills, methods, and ideals to other fields, (b) a better mastery of English, (c) increased ability to learn other languages, especially the romance, (d) considerable firsthand acquaintance with the ancient Greek and Roman natural culture as the basis of the supernaturalized culture of Catholicism.



The Burial of Our Lord from a painting by Moretto da Brescia. Courtesy of the Metropolitan Museum of Art.

The CATHOLIC SCHOOL JOURNAL

Editor

EDWARD A. FITZPATRICK, PH.D., LL.D.

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The Student in a Catholic College*

In considering the student as a factor in the college there was a rather striking discussion of the Catholic college student in the Catholic Liberal Arts Report which aroused little discussion and no dissent which was not true of the curriculum phases of the Report. The statement is striking because it is a serious question whether the Catholic colleges accept the underlying philosophy and operate in its spirit in their day-to-day operation. It should be more generally discussed and for that reason we state its main positions.

The student is the center of interest. His intellectual development is the "proximate aim" of Catholic colleges and universities. They "have been founded and continue to function only because of the student." They "exist only for their students." Such is the aim and purpose, according to the Report, of the Catholic college. From this aim and purpose two conclusions are drawn which are imperatives guiding the whole discussion:

First, the college should be organized and should function for the spiritual and intellectual development of its students. Second, the college must prepare its students for their specific duties as members of human society.¹

Several problems are discussed. The first

one is student admission. In the opinion of the Report, student selection is as important as teacher selection. Indiscriminate canvassing is discouraged, and there is something "essentially ignoble in enticing outstanding students from one Catholic college to another by the offer of a more valuable scholarship." Catholic colleges should have standards, reasonably high, rigorously maintained, and impartially applied. Prospective students should be personally interviewed before admission and have intelligent counsels. Those unprepared for liberal studies "either by defect of schooling or lack of talent should be advised to go elsewhere and if persistent refused."

Tutoring is desirable but our Catholic colleges are understaffed. However, individual attention should be given, not to those who are slower, or those who work only under stimulation, but to the brighter and more talented students as well:

It is perhaps in its failure to spur more brilliant students that the average Catholic college most frequently fails to justify the reason for its existence.²

The student must be liberalized as the faculty must be liberalized:

Every educator who is even vaguely alert to life's reality has learned by sadness how much regretful surprise can afflict the student whose socialization has been neglected. . . . If because of traditionalism or cowardice or any other nameless fear we here relinquish this challenge to leadership, it may well be that we shall not know the like of this privilege again, at least in our day. The very daring of it may startle some. Not until it has been found wanting should it be definitely rejected.³

Catholic colleges like the others do but little to implement the theories of democracy we teach.

We still make the rules and see to it that they are kept. We still superimpose authority from above while we dogmatize that governments derive their authority from the consent of the governed. No one suggests that we subject a college or its faculty to the whims of a group of adolescents. No one proposes to divest the administration of its rights, but to say that we teach students to live by compelling our own discipline upon them is stark and complete naiveté or it is colossal ignorance.⁴

There is a straightforward, unequivocal statement in support of a genuine student government. "It is a much more difficult pattern than the dictatorship that exists in most colleges. The college which fails to make the student an integral part of its government is doomed."⁵

College faculties and administrators must give up their pseudo dignity. On the other hand the student is "no mere robot in the educative process." "Too often," the Report says, later, "we have used the undergraduate as a pawn where he has not been

a victim." The corporate body of students must be guided in the form of a constitution, a statement of their rights and duties which can be developed with responsible experience. We must not give with one hand and take back with the other. The Report says, "We do not understand, either, that the faculty adviser, if he exists at all, should have the power of veto." The Report would go further: "Whether or not the individual college is prepared to submit the administering of examinations to the students is a matter of individual judgment."

A superior court of judicature composed of faculty members may be given the final decision in all matters concerning faculty-student relations. This largely relates from the context to disciplinary matters.

Such is the amazingly frank discussion of the problem of the student in the Catholic college. It calls clearly for an examination of conscience preparatory to discussion. In the present form it has the approval of the College and University Department of the National Catholic Educational Association. What does such approval mean? Is the Report accurate in its statement of facts, or conditions; is it sound in its controlling ideas? Is it wise in its program? Nothing but good can come out of an objective discussion of these problems — and the character of the Report makes it necessary to face the basic issues. — E. A. F.

Good News for Home and School Association

Mrs. Frank Traznik, the active chairman of the Milwaukee Archdiocesan League of Catholic Home and School Associations, has just been made chairman of the national parent teachers or home and school associations under the National Council of Catholic Women.

This is a deserved reward as well as an opportunity for larger service. She has cooperated heartily with the Milwaukee Archdiocesan superintendent of schools, Father Edmund J. Goebel. She has been an indefatigable worker and always a stimulating one. We look forward in the national office to a broader and deeper service from the NCCW under Mrs. Traznik's leadership extending fortunately all over the United States.

We shall be glad in this JOURNAL to help in every way the national program of effective co-operation between school and home in the interest of Catholic children. The parent-teachers or home-school association should be a welcome co-operative aid in every parish school and in every diocesan or other high school. This is not always so. This association should furnish an opportunity to educate the parents in what modern schools are trying to do. It makes it possible to have the school understand what parents are expecting of it.

In view of the fact that the school is acting *in loco parentis* — in the place of

*Compare the editor's article on the Student Bill of Rights in the February, 1949, issue of this JOURNAL. Next month we shall present a further discussion of this problem prepared at Marquette University, Milwaukee.

¹Catholic Liberal Arts Report, p. 64.

²Ibid., p. 65.

³Ibid., p. 67.

⁴Ibid., pp. 67-68.

⁵Ibid., p. 68.

and for the parents—the association of home and school gives to the parents an opportunity to fulfill more completely their responsibility and to keep the school more conscious of its duty and its character as means.

The center of interest in the home-school co-operation should be the child. The main interest is certainly not financial. This is important but subordinate—and its significance is solely in the extent and manner it promotes the Christian formation of the Catholic child.

And both teachers and parents are vicars of God, in the striking language of the Encyclical on Christian Education:

Parents therefore, and all who take their place in the work of education, should be careful to make right use of the authority given them by God, whose vicars in a true sense they are. This authority is not given for their own advantage, but for the proper upbringing of their children in a holy and filial "fear of God, the beginning of wisdom," on which foundation alone all respect for authority can rest securely; and without which, order, tranquillity, and prosperity, whether in the family, or in society, will be impossible.

—E. A. F.

Praise for the Confraternity of Christian Doctrine

President of the World Offices of Catholic Action, Joseph Cardinal Pizzardo sends Bishop Edwin V. O'Hara an enthusiastic approval of the work of the Confraternity of Christian Doctrine in the United States. There accompanies the letter Pope Pius' "special Apostolic Blessing, not only on Your Excellency [Bishop O'Hara], who have dedicated so much of your time and energy to the Confraternity of Christian Doctrine, but also on all those who zealously engage in this holy apostolate."

The organizational development in the United States is heartily approved. The setting up in 1934 of a special Episcopal committee to guide the Confraternity was "witnessed with joy." The establishment in many dioceses of a diocesan office of the Confraternity makes Rome happy at this development of a "most apostolic work." Worthy of the highest commendation is the effort to set up in every parish of the country, a Confraternity unit of lay apostles. The whole parish development in this "glorious land," giving effect to the directive of the saintly Pius X and going to the very roots of Catholic life "is praised." "There," says the letter, "the parish is truly like a large family which in the spirit of *Mediator Dei* prays together, attends the Holy Sacrifice together, seeks to sanctify each member in a corporate manner, and in truth calls the pastor by the beautiful name of Father." There are words of congratulation for the bishops in the nine provinces where the regional conferences of the Confraternity were held. But

over all is the praise of the hierarchy of the United States for their constant care and "matchless wisdom and zeal in directing the Church in that glorious country," the United States of America.

Not only the organizational development but the program is enthusiastically praised. Wisely indeed has that Committee (the Episcopal committee) shaped a program which embraces:

1. Adult religious education through the formation of discussion clubs;
2. Special religious instruction for children not attending parochial schools through summer schools and systematic weekly training;
3. Instruction to Catholic parents on their role in the Catholic education and training of their children; and
4. Systematic efforts to reach those who are not of the faith.

Though this program goes beyond the sphere of the Confraternity in a strict canonical sense, it is "fully in harmony with the purpose expressed by the servant of God, Pius X, in the Encyclical letter *Acerbos nimis*."

The Cardinal exclaims "What a magnificent program of Catholic action it is! But

at the heart of it is the great task of evangelization—and more particularly, "the holiest and most necessary of apostolates," assisting the clergy in the teaching of the Catechism. What is sought here, of course, is not the memorizing and mechanical repetition of the questions and answers of the Catechism; it is, as Pope Pius XI said, in 1933, "For youth: seek always to deepen in them the knowledge of the doctrine of Jesus Christ. For adults: make them understand better that in the study and the meditation of the truths taught by our Lord Jesus Christ they will find in every contingency of life the light, the strength, and the comfort which they need."

It would be a great thing if all members of the Confraternity and all other parochial workers would conceive their function in the language of this letter as an effort to give *spiritual motivation* to all parish activity. Then may we conclude with the prayer of this significant letter: "May their efforts grow so that the Confraternity will reach every parish of the United States, and bring all—children, youth, and adults—under the beneficent light of the doctrine of Christ and His Church."—E. A. F.

FOURTEEN RULES FOR PUNISHMENT

Dr. Edwin J. Brown, dean of the University College of St. Louis University, suggests in a recent issue of "The Clearing House," 14 rules for handing out punishment in schools. Punishment, he writes, is a part of discipline and should be used not as an end, but as a means to an end, namely self-discipline on the part of children. Following are the 14 rules:

1. Teachers govern best when they do not seem to govern.
2. The aim of punishment is never retribution.
3. Suit the punishment to the offender, not to the offense. This would seem to be playing favorites, but what is light punishment for one child may be overly severe for another, even though the offense is identical.
4. No teacher should ever punish a pupil when he is angry.
5. To allow a schoolroom offense to become personal, indicates a lack of proper perspective on the part of the teacher. The offense is against the society which he represents, not against him in a personal way. This is the same mistake made by the officer who says, "You cannot do that on my beat." The offense is against the law, not against its representative.
6. The wise teacher defers punishment for a reasonable time. Offenders tend to see the errors of their ways while waiting for the sentence.
7. That the severity of the punishment does not tend to prevent its recurrence is proved again and again in the courts.
8. Certainty is a better deterrent than severity.
9. To punish the group for the offense of an individual in that group is not only foolish, it is also unjust. Incidentally, it is the surest way of losing support which would ordinarily go to the teacher and of securing it for the wrongdoer.
10. To avoid punishments which also punish the teacher is but to exercise ordinary common sense.
11. It is imperative that the teacher avoid the mistake of thinking that the student who knows of an offense and does not tell him is as guilty as the offender. Children, like adults, never like to tattle.
12. It is very unwise to have specific punishments (in school) attached to specific offenses. The teacher represents the judiciary phase of government as well as the legislative and executive, and he must have leeway to exercise judgment.
13. It is well to remember that it is much easier to prevent discipline problems than it is to correct the problems.
14. For a child old enough to reason, it is imperative that the punishment and reason for it be understood if any real good is to result.

Practical Aids for the Teacher

Reading for Integration

Nicholas H. Reiman, S.J.*

Most of us Catholic teachers are aware, I believe, of the need for greater "Christian integration" in our high school students. Religion classes and religious practices are not enough; we need to have all school and extra-school activities permeated with a Christian spirit. We know that the secularism which sways every important segment of American life—business, politics, movies, newspapers, radio—has tricked many American Catholics into developing a kind of split personality. This is as true of our students as of their parents, from whom they largely acquire their attitudes.

Sue, sophomore at St. Agnes, may pray rather often to Our Lady, and even have a little statuette of Mary on her dresser; at the very same time, she is likely to think the world of Lana Turner, see nothing wrong with the more revealing fashions, and plan eventually to marry some wealthy and handsome young man—whether of character or not is pretty vague in her mind. Her brother, Bill, senior at St. Thomas, has the same spiritually dulled sensibilities, and probably never has it dawn on him that his Catholic faith bears any relation to his superiority complex toward Negroes and Jews, or the magazines he sells over the counter at his drugstore. The symptoms are legion, but we know the disease—schizophrenia, a split personality "the practical exclusion of God from human thinking and living,"¹ as the American bishops put it.

The school, while less of a force than the home in shaping the life of students, yet can and should do its best to puncture the fallacies in this secularistic viewpoint, and to set students on the road toward an integrated Christian life. All phases of school life, especially the religion program and Catholic Action (whether its form be the Sodality, Young Christian Students, or any other), should do their share in this important work. In this article, however, I wish to deal with only one phase of this school program—"outside" reading.

Practically all high schools today, I think, require the reading of a certain number of books per year, usually in connection with English class. The number will vary according to whether the school's teaching of literature aims more at expression or at appreciation. But regardless of whether the number of books required be four or twenty, this outside reading can and should be a strong factor in aiding Christian integration.

Take the reading list for third- and fourth-year high school. It usually includes authors like Shakespeare, Dickens, Thackeray, Scott,

Austen, Chesterton, Belloc, Newman, and Cather. These are all superb writers. Some of them are not only Catholics, but write like Catholics, too. But none of them, to my mind, present the full Christian life in a 1949 version that will show students a clear picture of the Christian world we are trying to form today. And that is what is needed. Shakespeare shows us, perhaps, what an integrated Christian life was in his century, Newman perhaps in his. But while this reading is most worth while and definitely character building, it will do little to let readers see how the full Christianity of 1949 must be lived—and only full Christianity can expel secularism. Chesterton and Belloc, besides being brilliantly Catholic authors, are still quite up-to-date. Yet their function has been rather to insist, in a hundred different ways, on the fact that God must affect all of life. They were pioneers in the great Catholic revival, showing us the fact, but not the method. Today, readers need, besides, books which will go a step further and begin to show them exactly how we must fashion our new Christian society—for that is what we are fashioning, no less. And the new society, though it will use, we hope, all the good of earlier ages, must yet be far different, for the world of 1949 is far different from the world of 1250, and even that of 1900.

Some Evaluations

We can thank God that the books which trace the vision of our new Christian world have been and are being written. But the best thanks we can give Him for them, for this outpouring of books that are really Catholic and really modern, is to see to it that we, and as many of our students as possible, read them. Which books, then, are they?

We can begin with two books by Graham Greene—*Labyrinthine Ways* (also titled *The Power and the Glory*), and *The Heart of the Matter*, and two by Evelyn Waugh—*Brideshead Revisited* and *The Loved One*. Three of these are novels, and the fourth, a satire on Hollywood, is done pretty much in novel form. All of them run counter to the great secularist motto—no God or religion or grace in the real, practical things of life. All of them are real literature, books that will last. And all four are really interesting to students who are ready for them, and properly introduced to them. (This is by no means a blanket approval of all of Greene's or Waugh's novels; Greene is sometimes on the seamy side, Waugh sometimes rather pessimistic.)

Caryll Houselander is another author to our purpose. She paints the full Christian life because she sees all life through the eyes of grace and of God. What might be called her spiritual reading books—*The Reed of God*,

This War is the Passion, and *The Flowering Tree*—these, by their colorful, simple, modern style and outlook (especially the first named of them), appeal to some high school students very much, especially if suggested around retreat time. *The Dry Wood*, her first novel, is so vivid and moving that, in spite of too much preachiness in the last two chapters (chapters easily omitted, as the story is really over), the book will be liked by almost all high school students.

C. S. Lewis is a must. Both his thinking and his writing are of the highest quality. Although not a Catholic, even his writings on religion are in error only on quite minor points, so there is little fear on this score. All his books, and he has written many, are highly commendable, although some would be suitable only for college men and women or adults. His *Screwtape Letters* is perfectly orthodox, enjoyed immensely by every reader I know, and yet manages to get in dozens of deep thrusts at that demon of the age, secularism.

Then there are the books on the wonderful stirrings of Christianity coming to life again in the French factories and shops. Every Catholic student of high school age should read at least one book on this remarkable battle being waged to win the working people of France back to Christ. *Fishers of Men* relates in novel form the story of the Jockists. No one can read it without having stir in him just a little an apostolic urge for his future job, whether he will be welder, typist, or doctor. Written by one of France's leading novelists, Van der Meersch, it is done in good style, and is interesting. *Priest-Workman in Germany* is unique. Most war diaries are gripping by the sheer force of the events they narrate, and chaplains' diaries perhaps more than others; but this, the war diary of a French Jesuit who enlisted as a workingman in Germany to be with the French workers there, is even better. The best features in the book for our purpose are the author's piercing (no other word will do) sense of the Mystical Body, and his vision of a workers' world that will one day be Christian. Then there are a dozen other books, all good and sufficiently interesting, on the French Catholic missionary effort in France itself, and all the wonderful zeal and ingenuity it exhibits. Such are those of Claire Bishop, of Father Dillard, and of several Dominicans, all breathing of the spirit of the first Christians, on fire to restore all things in Christ. It is discouraging to think there are 18-year-old Catholics who have never even heard of this dynamic movement, one that can teach us so much for our own United States.

You Can Change the World, the Christopher book by Father James Keller of Maryknoll, is a stirring book, which aims to lead those who have faith in God and Christ to set their sights on "the big world" all around them, instead of merely being practicing Catholics in church and home while letting the anti-Christians mismanage and pervert education,

*West Baden College, West Baden Springs, Ind.

¹Statement of Administrative Board of the U. S. Hierarchy, Nov. 15, 1947, N.C.W.C., Washington, D. C.

government, and other fields of great influence. This book may well direct thousands of young Catholics into the places where they can shape the age to come—into teaching, government, labor activities, and communications (the writing and managing end of newspapers, magazines, books, radio, television). And it will put them there with a purpose, an apostolic purpose. For the many others, too, who do not feel these fields are for them, Father Keller's book will open up new possibilities. I doubt whether a single well-meaning person can read his book without having secularism lose some of the hold it has over all of us.

The books of Father Gerald Vann, O.P., definitely belong on our list. Best of them is, I think, *The Heart of Man*. Vann is stiff, no getting around it. But his style is good, and the book mentioned above is on marriage and all the deep Christian meanings of love and marriage, and you know how high school students "go for" books on that subject. I know a friend whose fiancée and he read it to each other on the days before their wedding, they liked it that much. And honestly, I first read the book myself because of the frequent praise of it I heard from high school students.

The best of all books for the purpose I mentioned—shattering the fallacy of secularism and portraying the full Christian life—are a pair by the editors of the monthly, *Integrity*. *Ye Gods*, by Ed Willock, is a clever poking-of-fun at the gods of the worldly minded. *Designs for Christian Living*, by Peter Michaels, is a sort of blueprint of what, in the days to come, the fully Christian radio stations, social service organizations, restaurants, movies, hospitals, and fashions may look like. The author doesn't put them down as definitive, for she recognizes that it's too early yet to tell for certain just what our new Christian society will be. Still, her book, a book of concrete applications, is immensely helpful. No one, having read it, can still "kid" himself or herself into supposing that if Hollywood simply cut out divorce scenes from its films and had its leading ladies wear more clothes, Hollywood would be all we could demand.

Then there is the bloc of French novelists and poets who are simply charged with the spirit of Christianity, whose writers' eyes seem incapable of seeing anything except from the lookout of faith. Bloy, Bernanos, Peguy, Mauriac, and Claudel would be, I think, the chief ones. Several of them, especially Bloy and Peguy, are to some extent extremists. At the same time, it is just writers such as these two who have most to teach us, as in Bloy's *The Woman Who Was Poor*, where at the story's end, Clotilde goes back to her rags and her poverty with the words, "There is only one unhappiness, and that is—not to be saints";² and having read the story and known Clotilde, you know she is right.

There are other books too, which to some degree instill the integrated Christian life: Catherine de Hueck's short but revealing *Dear*

Bishop, bleeding with the heart of an apostle; Sigrid Undset's works; Frank Sheed's *Theology and Sanity*; Thomas Merton's *Seven Storey Mountain*; Schimberg's *The Great Friend* (Ozanam); and Maynard's *Humanist as Hero* (Thomas More), for their limning clearly the elements of lay sanctity; and perhaps two or three of Bruce Marshall's books. Undoubtedly many more could be mentioned, so don't take it amiss if I've overlooked one of your favorites.

The only other book I will add is, of course, the *New Testament*, which ought to be re-read, studied, and discussed, but which at the minimum ought at least to be read through once by every high school student, above all by every Catholic one. You'll be surprised how many will like it.

Objections?

I can see objections to all I have said being popped by the score. I shall answer the ones I can foresee.

1. "While the books you mention may be fine for our teen-age students, some of the authors mentioned have other books that are objectionable, or at least dangerous."

True. But the same objection could be raised against Chaucer, Milton (remember, he wrote in defense of Puritanism), John Donne, Thackeray, Mark Twain, Swinburne—in fact, to about half the writers in our literature books, if it comes to that. Yet few ever seem to raise it against these writers. If we limit our literature and reading to authors who have never written an objectionable line, half our literature would vanish, perhaps the better half. Of course, it means that we teachers will have to know something about the books and authors, and be able to distinguish; but then we ought to be doing that anyway. And to help us in this job, something really worth while has just appeared on the horizon: the semiannual publication *Renaissance*, published at Marquette University, which devotes itself to sifting the wheat from the chaff in these modern Catholic writers. The first issue of this has already appeared.

2. "In fact, some of the very books you mention are not wholly without objection, as for example those of Greene, Waugh, or Bloy."

True. Yet the same can be said of the plays of Shakespeare that we encourage and even read in class, of *Time* magazine, or your own daily newspaper. And yet, we all go on reading these things. I believe that in the books I have mentioned, there is still more reason for overlooking very minor defects, since the benefits, in the form of a clearer insight into the interworkings of grace and nature, are so great. Also, if the teacher makes full use of *Tenets for Readers and Reviewers*, a pamphlet published by America Press, or some similar treatment, this danger can be practically eliminated. I believe every high school student, or at least every senior, should have a copy, and really know it through and through. The time to teach our students how to discriminate in their reading is while we still have the chance, and for many this means before they leave high school.

3. "Many of the books mentioned are above high school students. They're too 'stiff' and students cannot be persuaded to read them or understand them or enjoy them. And some of them, while perfect for adults—for example, *Labyrinthine Ways*—aren't morally adapted to immature young people."

This objection is, I think, one of the most frequent; and I am convinced it is wholly mistaken. Intellectually, we vastly underrate the capabilities of our students. We might guess this from the fact that, in many countries, what we would call college courses begin at about 16, and philosophy at about 17, instead of about two years later, as is usual in the United States. We might guess it from that, I say; but I am sure of it from my own experience in a boys' Catholic high school, and even more from my rather close acquaintance with the students, curriculum, and general reading in a certain girls' Catholic high school, where the reading done embraces almost every one of the books I have mentioned. The girls at this high school are a fair cross section of high school students, coming from ordinary families, and having ordinary high school intelligence quotients. They both read and enjoy these books. And they profit by them; for these girls are, as a group, more intellectually Catholic and really apostolic, both in high school and after, than those of any other high school I know.

After all, 1949 is not the Victorian Age, whether we try to make it so or not. Our students learn the facts of life earlier than perhaps we might wish. It is both useless and harmful to try to insulate them completely; the better course is to teach them what the world is, but make them ready to live in it and help to reshape it. This means, in books, that they will be introduced to books which are fairly mature, always making sure that they are introduced to them in the right way.

4. "Even if these books ought to be read by our high school boys and girls, they don't belong in a literature reading course, since few are of good literary style, and many are not on literary subject matter."

The first half of this objection—that few Catholic books are of good literary style—may once have been true. It is not true today. Many of the books cited, as for example those of Greene, Waugh, C. S. Lewis, Merton, contain the very best writing being done today, and will most certainly be found in the literature books of tomorrow. I might add that practically all the others are good writing, and above the average from the stylistic viewpoint.

The second half of the objection—that some are not on literary subject matter—involves, to my mind, a misconception, for I do not believe there is any such thing as literary subject matter. Literature reflects all of life, and is not by nature limited to ditties about stars, meadows, and maidens, or to novels. I do not see why the fine expression of real things cannot be as good and as enduring writing as the fine expression of imaginary things. It is more than likely that if our liter-

²*The Woman Who Was Poor*, Leon Bloy, p. 357 (New York, N. Y.: Sheed and Ward).

ature reading dealt more fully with real life, students would be less averse to literature.

5. "In any case, there is just no room for your suggestions in our reading course. Where will we put Dickens and Scott? What's the matter with Chesterton and Belloc?"

To answer the last question first, nothing. By all means include Chesterton and Belloc. And keep Dickens and Scott there too. Only, don't let either of these pairs exclude from the reading list the books I have mentioned. Let there be balance: if a senior is required to read ten books, space could be found for authors Michaels, Vann, and Greene. If the required reading is, say, four books a year, I think there should still be room, for example, for *Screwtape Letters* in first year, *Fishers of Men* in second, *You Can Change the World* or *Designs for Christian Living* in third, and *Labyrinthine Ways* in fourth.

Cautions

I must subjoin two warnings. First, the books I have mentioned must not be handed out indiscriminately; no book should. Greene and Waugh and Bloy and Undset and Sheed don't belong in first or second year. In some cases, even fourth year high school students may not be ready for them. In a senior class I taught last year, I waited till midyear before I recommended *Brideshead Revisited* to all the class, although several I encouraged to read it earlier. By midyear we had thoroughly discussed the principles in *Tenets for Readers and Reviewers*, and I had used *Today* magazine to aid their maturity in appreciation, so I thought they were ready for these books. I am

quite sure that if the sort of program I have outlined in this article had been on their diet from the start, all would have been ready for the book earlier, perhaps in junior year.

This points up the fact that the student's ability to assimilate the books mentioned above, and to reap the immense profit of an accentuated Christian integration in their lives, depends also on the total school program, and on how far administration and teachers aim at developing intellectually alive, apostolic Catholics. But the individual teacher, even alone, especially the English teacher, can do much toward this end. And, lest anyone have fears, such an effort not only will do no harm to scholastic standards of a school, it will positively better them.

Whatever effort we spend on stimulating reading of this kind is effort very well spent. Not only will those of our students who go on to college be much more ready for Sophocles and Dante and Tolstoi and Plato and Augustine and Aquinas, but all our students, including that bulk of them who go to work in factory and office and shop when high school days are over—all of them will be much more Catholic, both intellectually and practically, for they will know what full Catholic life means. High school reading, well planned and well directed, can be an excellent aid in helping us mold the "real men, whole men [and women]," "Catholics without fear,"² for whom Pius XII pleads in order to rewin for Christ the secularist world of 1949.

²Address on Occasion of His 50th Anniversary as a Sodalist, Pope Pius XII (St. Louis, Mo.: The Queen's Work).

Advising A School Paper — A Task or Joy?

Sister M. Evarista, C.S.J.*

Advising a school paper is a discouraging task at times. Like the old woman in the shoe, your problems pile up until you don't know what to do. Yet, it can be fun. If you look upon your job, not as an added burden to your already heavy schedule, but as a purposeful experience, both you and the staff will have fun doing it.

Perhaps your school does not offer a course in journalism, and possibly you have had no formal journalistic training. Though the disadvantage of such a setup is obvious, it need not be fatal. Abundant good will and abiding enthusiasm will greatly offset these handicaps. Here are a few suggestions.

Choosing the Staff

Choose the staff wisely. The school paper is only as good as the ability of the staff can make it, so it is up to the adviser to select

the best editorial timber he can find among the students. Only those with a flair for writing and an interest in school newspaper work should be taken. The number of staff members will depend upon local conditions, but any staff will need the following "keymen."

An *editor* who is an organizer and a leader. His work is to plan each bit of material and each job in advance. He must know what he wants and be able to get it without friction.

A *business manager* who, above all, is honest for he handles the money. Essentially, he must

NOTE. This article is based on personal study in the field of journalism and experience in advising school publications. I meet many religious, particularly at summer school, who have had no formal work in journalism but who must supervise the school paper. This article should be a great aid to them.

be methodical and accurate in keeping records of receipts and expenditures.

A *feature writer* with talent for writing clever, original stories.

A *sports editor* with more than a love of sports. He must enjoy writing and have imagination to think up new types of material.

Reporters who are alert and active in gathering fresh, up-to-date news. Each reporter should have a "news beat"; that is, persons or places visited in search of news items. Most schools have these beats: *Principal's office*—contemplated changes in personnel, curriculum, or in class schedule; new equipment, coming events, honor roll, enrollment, achievements of recent alumni. *Home room teachers*—class activities, human interest stories—such as, three sets of twins, several students with the same name, the tallest and the shortest student. *Faculty members in charge of special activities*—dramatic teacher, music director, athletic coach. *Student class officers* and *committee chairmen*, the *library*, the *cafeteria*, and the *bulletin board* will all yield some news of interest.

For best results, try to give each student, as nearly as possible, the job he wants. Have it understood from the beginning that each staff member must be absolutely responsible for doing his work satisfactorily and for getting it in on time. The editor could post a chart showing each person's exact assignment and the date on which each is due. Then he should see that the deadline is met.

Ideally, the adviser does only what the title implies—advises. Keep in mind that it is the students' paper, not yours. Use the material prepared by the staff, but don't edit or rewrite it. Let them do that. A school paper should let the students not only learn by doing, but do while learning.

How closely you can adhere to these standards will depend upon the initiative and journalistic talent of your students, as well as upon your own skill in drawing out and utilizing these traits. In the final analysis it is the adviser's responsibility to turn out a creditable paper. But don't do what the students should and can do.

Writing the News Story

The Lead

Fair and well-balanced coverage of all school news sources, though essential, is not enough. The way the news is written counts, too. This is an age of packaged commodities and the newspaper reader wants his news also, in a package. Hence, the gist of the story, the most essential facts must be told early—in the opening sentence or first paragraph.

The first section, called the lead (lĕəd), is the story in a nutshell. It supplies the basic information which the reader seeks—who, what, where, when, why, and sometimes how. These basic elements are known as the 5 W's and H. Generally, the complete lead answers these questions either by direct statement or by implication.

Importance determines which of the 5 W's should be placed first in the lead. Unless one

*Mt. St. Mary's Convent, Wichita, Kans.

of the other elements is particularly outstanding, the "who" is first.

James T. Walker, president of Blank City University, was critically injured in an automobile accident at Seventh and Hamlin this morning.

Concerning a person of less importance, or if the incident overshadows the person, the "what" might be played up.

A head-on automobile collision at Seventh and Hamlin sent Bernard Butler, a senior at St. Francis High School, to Mercy Hospital in a critical condition today.

If the significance of the "where" is greater than "who" or "what," the lead might be

The dangerous intersection at Seventh and Hamlin was the scene of another accident this morning when Bernard Butler, senior at St. Francis High School, was struck by a car when he attempted to cross the street.

Similarly, the motive or cause ("why"), the time ("when"), or the manner ("how") might be the significant feature. Of the 5 W's, however, the "when" lead is least important. Rarely is the time element the outstanding feature.

Writing the Story

The reader's interest which was caught in the lead must be held to the end by the logical arrangement of the material. The usual method of organizing a news story is the inverted pyramid form in which the facts are arranged in order of descending reader interest. In this form the reader can get the high points of the story early; and, if printing space is limited, the last paragraphs can be cut off without spoiling the story.

Before attempting to write the story, a rough paragraph by paragraph outline will be effective. Following the inverted pyramid form as closely as possible, note all the facts which you think ought to be in the lead. Next, indicate the facts which you think should be in the second paragraph, and so on. These may be an amplification of a feature mentioned in the lead or they may be minor details. An outline makes writing the story easier and results in a better story.

Keep the style clear, concise, and informal. Put an interesting fact into the first words of every paragraph. Use the simple, common words of everyday speech and make every word count. Picture-making nouns and action verbs attract the reader's eye: short, pithy words enable him to grasp the idea at once.

Vary sentence structure. Use complex sentences freely. Don't cast every sentence into the subject, predicate form. Avoid monotony by beginning with infinitives, participles, prepositional phrases, adverbial and noun clauses. Paragraph lengths, too, should vary, but 60-75 words is the average for school papers.

And don't editorialize. Don't say a speech was "interesting," the music was "beautiful," or the party was "enjoyable." Tell the story so accurately and vividly that the reader will know that it was interesting, beautiful, or enjoyable. Comment, praise, personal interpreta-

tion belong in the editorial column but not in a straight news story.

The Make-Up

Page One

Look to the paper's "personality," its physical make-up. Page one is the showcase of the paper and should present an inviting appearance. In planning any page, *build from the top down*, putting the most important stories in the most conspicuous places. The top right-hand corner of page one is usually considered the best position in the paper. Hence, place the most important story here. The top of the left-hand column is generally considered the second best position on the page. Occasionally, important stories may carry banner heads—that is, a single headline extending across several columns or the entire page.

Keep page make-up balanced. Spreading all headlines across the top and bottom of the page leaves the center solid and uninviting. A two- or three-column head and a cut or two will add to the attractiveness of the page.

Other Pages

The editorial page carries news of alumni, feature stories, letters from readers, and similar matter. It offers a special problem in make-up. Editorials are usually set in wider columns and always appear in the left-hand columns. The editorial judged most important should be placed first. Boxed stories, ornaments, and small pictures give a pleasing variety. Move some of the regular features around now and then lest the page go to seed.

On the third page put items of minor importance. The most important stories and pictures are run to the left, advertisements are pyramided to the right.

Important is the appearance of the sports page, also. It should attract the reader's attention to the lead story, and yet be balanced and interesting. Accordingly, frequent use of display headlines—large, bold type extending across several columns—is permitted. Lay out the ads first, pyramiding them to the right. In the remaining space fit the stories, arranged according to importance. Too, a well-planned page contains at least one picture of the athlete who starred in the game described on the page, or an action picture of several players.

Educationally, the paper has a specific place on the school program. Rightly or wrongly, it is frequently taken as a reflection of school attitudes and policies, and a poorly made-up publication can do more harm than good to the school. Publishing an attractive school paper which is a source of joy and pride to the students, and which at the same time meets at least the essential requirements of good journalism is an achievement. It is governed by many little tricks which are learned through experience and research. This article touches on only a few general principles. If you follow these and supplement them by reading, a creditable paper will result. Better, you and the staff will have fun in the process.

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Methods of Teaching Spanish

Sister M. Gertrude, I.H.M., M.A.*

I could tell you all about the various methods that have been tried and found wanting: the Grammar Method; the Natural or Conversational Method (Berlitz); Gouin or Psychological Method; Direct or Phonetic Method; Reading Method; Psycho-Social Method; Army-Training Method; the Cleveland Plan. Probably that would be informative, even interesting, but it would not be of much practical help to you in your classroom. You would prefer concrete, immediate help, and that is what I shall try to give you.

Language for Use

First, let us review our objectives in teaching Spanish, any language for that matter, our own not excepted. These objectives are to express oneself clearly, adequately, eloquently. Note the order. First, clearly; then, adequately; and only finally, eloquently. As a high school teacher probably you will never reach this third stage.

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The immediate objectives especially concern us. They have to do with the acquisition of skills. According to the Cleveland Plan, and with this I thoroughly agree, four skills are needed to handle a language: understanding, speaking, reading, and writing. These skills should be acquired through what is known in Cleveland as the Multiple Approach: understanding through the ear; speaking through the voice; reading through the eye; writing through the hand. They may be acquired in any sequence as long as the *ear* comes first. It has been the mistake in teaching languages in the past to use the eye first. The eye is the poorest organ for study of a language. The ear is the instrument of the educated man; but the ear, of the one in the process of being educated. You must integrate the four approaches while emphasizing that of the ear.

Pronunciation

My first suggestion about pronunciation is this: don't talk too much about the easiness

of Spanish pronunciation. I grant that the pronunciation of the five vowels is easy; I likewise concede that the names of the consonants are different, but the sounds are almost the same as those in English. With that the tale of easiness is told. From there on, you are working against your own speech habits. There is not a worse speech pattern on which to base a good Spanish pronunciation than English. Wherein lies the difficulty? As I see it, there are two principal causes: First, our own slovenly way of speaking. We scarcely move our lips. We are not meticulous about word endings. On the other hand, to speak Spanish well, the lips must be very mobile; and for accurate comprehension the auditor must clearly understand the word terminations. Moreover, even when we are alert about word endings, we have a tendency to place a secondary accent on the final syllable. This is not uncommon in English, but, except in the case of adverbs, it is nonexistent in correctly spoken Spanish. The second source of difficulty for the English-speaking person, and a much more difficult one to overcome, is the division of words into syllables. The general rules for the division of words into syllables in Spanish are quickly enumerated and quickly committed to memory. Aside from fine details, only two rules are necessary:

1. If only one consonant is involved, the consonant goes with the following syllable (a-ni-mal, me-sa, Ma-ria, ca-ja, pe-ri6-di-co).
2. If there are two consonants and the second is not l or r, the first goes with the preceding syllable and the second with the following (lección, tin-ta, vis-ta, es-ce-na, chis-pa).

If the liquids, l or r, follow a consonant, they are combined with the consonant and go with the following syllable (pa-dre, Blas-co, re-tra-to, li-bro).

These rules are easy to understand, but to put them into practice tries a Spanish teacher's soul. The pull from the native English speech habit is always in the opposite direction. To overcome it, and without over-coming it there can be no good Spanish pronunciation, requires eternal vigilance and unflinching patience on the part of the teacher. Because establishing correct habits of pronunciation is so essential to progress, I feel that the most skillful teacher should have the first-year class. Those less able will do less harm in an advanced class than they would in a beginners' class where they would not only permit, but even cause incorrect speech habits. If you haven't any choice about it but must teach all the Spanish in spite of inadequate preparation, don't worry. You know as well as I that God not only can, but does, make up for our deficiencies. Just try to make it a sort of Spanish "Particular Exam" to watch your own division of syllables. I was teaching Spanish many years before anyone brought it to my attention that this was the key to correct pronunciation. Wherever possible, it is good to have different teachers teach the various years. The experience of hearing different intonations is necessary for training the pupil's ear.

While we are on the subject of pronunciation, here is another suggestion: don't drill students on a list of words of the same number of syllables, for example, two, especially if the accent always falls on the same syllable. If you do, you will establish a rhythm that they will apply to all words, regardless of the number of syllables and the accent location. Do not teach the list just as it is given; mix the words in every way—according to syllables, parts of speech, usual or unusual accent. Don't do this: habla, cada, nada, gana. Do this: habla, hablado, canción, necesitar. Another stringent rule is this: if a student mispronounces a word, never say it incorrectly after him. Make him, if it is humanly possible, correct the word himself with no prompting from you or from the class, but remember never repeat the incorrectly pronounced word.

A very good help to correct punctuation is singing. That you can't sing is not an insurmountable difficulty. I would suggest recordings. There are several excellent ones, and as a rule it is not too difficult to find an altruistic student who has a recording machine that he is willing to bring. If you have a boy or girl who can sing, have him learn the song privately from the recording beforehand. After you have played the song for the students two or three times, have them sing it, the boy or girl who has previously learned it assuming the leadership. Let them sing the same song many times; for example, at the beginning or end of a period. Rather than tiring of it, you will find that they take quite a pride in the fact that they are able to sing in another language. In the meantime, they are losing some of their shyness about speaking in a tongue other than their native one; and while they are relaxing, they are learning to pronounce correctly.

As to which pronunciation you will teach, Castilian or Pan-American, you may make your own decision. At Western Reserve University, which is the latest institution at which I studied, the professors said that either is acceptable as long as it is correctly and consistently used. I noticed, however, that those who had real cultural background, always used Castilian themselves, although they did not force their students to do likewise, nor did they by word or action imply the other pronunciation is not acceptable.

Grammar

Let us now turn to the subject of grammar. Here we must honestly face two facts. First, grammar must be taught. The correct study of a language will leave a feeling for the correct form. Second, and this is important if you would spare yourself disappointment, never expect your students to know any

BOSTON COLLEGE HONORS MEYNELL

Boston College honored the memory of Wilfred Meynell, early figure in the Catholic Literary Revival, with Mass celebrated by the author's personal friend, Rev. Terence L. Connolly, S.J., noted authority on Francis Thompson. After the Mass, a two-week exhibition in the college library of his works and correspondence was formally opened.

English grammar. Having established these tenets, let us proceed to the method of teaching grammar. This should always be by *indirection*. In the educated mind there are two thought processes, the inductive and the deductive. The inductive method assembles the facts, observes them, draws a hypothesis, and then with deduction draws a law. In teaching a modern language, induction seems to give the best results. It is the method to use when teaching grammar. Don't give the principles. From a variety of examples in Spanish, let them discover them. Suppose you want to teach the difference in word order in declarative and interrogative sentences. Write a declarative sentence on the board. Then read it aloud, laying stress on the verb so as to draw attention to its position. Then underneath it write the same sentence cast this time in interrogative form. Read this aloud, stressing the verb and pointing to it in the new position. If you wish, you may underline. For example:

El sombrero está en la mesa.

¿Está en la mesa el sombrero?

Do several sentences like this. The pupils will come to observe the position of the verb. Then have a boy or girl give you orally a declarative sentence. Have the same student orally change it to an interrogative sentence. Immediately after, send the same child to the board to write what he has said. Keep the recitation going while he is doing this. Continue around the class until each child or, if the class is very large, several children have had a turn. Don't call on the pupils in regular order. Do it in such a way that they don't know "where the lightning will strike." Don't always call on the child who raises his hand first. Wait until several hands are raised. Sometimes call on someone who has not raised his hand. Then, correct the written work on the board. If there are no mistakes, make no comment. If there are they should be corrected by the student who made them without prompting from the teacher or the class. Help him by prodding. On rare occasions, when for some reason you are especially pressed for time, you may appoint a good student to act as "secretario." His duty will be to make the corrections in the board work that the pupil who made the mistakes tells him to make. It gives a little variety. Make it part of the routine of all blackboard work that the pupil must first write his name above his work. This is useful in identifying work. It is surprising how much the neatness and effort pick up. There is something psychological about it, as if the boy or girl could not bear to let himself down by putting unworthy work under his name. Always follow the same technique. First, orally; then to the board to write; then the necessary corrections. Do you see this is the Multiple Approach? Remember all commands are in Spanish. In fact, there is no English at all, but we will speak of that later.

Certain aids will help you drive home grammatical rules. Charts are effective especially if they are humorous in nature. This terse

advice on the use of the subjunctive makes a good chart: "Look backward; then, go forward." Verb blanks are helpful after the pupils are a little advanced. Irregular verbs should not be considered with terror. They can be made very simple. Irregular verbs mean that the verbs do not conform to the conjugation that has been set as a pattern. Study these verbs by *reason*. Note wherein the irregularities consist. Never teach them or any other verbs in order: first, second, third singular; and then the plural. Teach them by taking a group of sentences with a dash or a pause for the verb to be supplied. Make your sentences humorous, if possible. Then you will have a smile instead of a groan. Do not be troubled if at the end they forget irregular form, but do be concerned if they don't know the mechanics of regular verbs.

Reading

As far as reading goes, if you even hope for success, you must make it an iron-bound rule in your classroom that *all* reading must be in Spanish. Reading in a foreign language is sensing the meaning behind the words without the intermediary of the mother tongue. Never, never permit translating from Spanish to English. A reasonable exception might be where there is an unusually difficult Spanish construction which contains thought that is essential to the general comprehension of the context. Beware, using even one English word is like an opening wedge; and before you know it, you are using all English and defeating your purpose. Have the students read a few sentences in Spanish. Question them in Spanish about the thought content to check comprehension. They must answer in a complete sentence in Spanish. If you are going to get children to think in Spanish, and surely that is one of your aims, you must cut out the intermediate English translation. Try to make your students realize that they don't have to know every word. What they want to get from the material read is the thought content. Make your questions simple. If a class has especially enjoyed a story, read it again and again. This affords both pleasure and confidence.

Always prepare new work with the students. A good device is to have the new lesson read aloud. This gives you an opportunity to correct pronunciation. As they read, have them make a list of the words they do not know; for example, the second word in the first line, the fourth word in the third line, etc. Then after they have read a paragraph, have them reread silently to see if they can now make out the meaning of these unknown words. Encourage them to do a reasonable amount of guessing, especially on cognates. If the students cannot make out the words, paraphrase them for them. Paraphrasing is explaining words by means of ones they already know; take, for example, the word for "ice" — "hielo."

¿No entiende Ud. la palabra hielo? Cuál es la estación cuando hace frío? En el invierno hace frío. ¿Qué está en el río en el invierno? Then point to the word "hielo,"



— Photo by Harris & Ewing

"Ladies and Gentlemen: The President of the United States."

which you will have on the board. Only as a last resource have them use the dictionary.

When should reading be taught and what should be read? Some supplementary reading employing exactly the same vocabulary as the text may be read in the first year; otherwise, none. Later select a book with vocabulary and reading material covering high school boys' and girls' activities. Spanish classics for the secondary level are too difficult. If adapted they either lose their flavor or are so weakened that they are anemic. A possible exception is *Don Quijote* in the fourth year. The text must not be too difficult, nor too juvenile, nor too full of descriptive passages.

The length of the assignment depends on the kind of preparation you want. If you want a knowledge of the content; that is, you want the students to be able to answer questions on the context with their books closed (recitation should always be with closed books), you cannot assign too much. Let the assignment be one page in the beginning; later two; still later three. Never more. Cover about 120 pages in a semester. Remember assignments must be prepared in class. Good teachers teach; poor ones assign. In conducting the next day's lesson by asking questions on the content in the foreign language, watch the following points: Is the reply the answer to my question? Is the reply correct from

the viewpoint of grammar. If not, make the pupil discover and correct his error by prodding until he sees the light. Is the pronunciation correct? Finally, send the student to the board to write what he has said. Meanwhile, keep the recitation moving by asking another question on the reading.

Vocabulary

In the matter of vocabulary we should go the child's way, not ours. He wants skill to express his everyday activities. For instance, if it is skating time, he wants to know the things a boy says about skating. Give about 35 new words a week, not in isolated fashion, not in a word list. You can teach a new word without using English in several ways: In the beginning, pointing is the only way. It brings visualization. Translating is the weakest way. Of course, by it you can discover whether Johnny has prepared and understood his lesson; but translation into the mother tongue does nothing else. Paraphrasing is the best means. Explain the meaning with the help of words he already knows. There is practically no gain in teaching detached words. You must introduce the new word in connected discourse.

How may you check vocabulary study? (1) Did he understand the question? You can tell this from the nature of his reply. (2) Did

he reply correctly? Consider content, grammar, and pronunciation? (3) Send him to the board to write what he has said.

There must be no letup in this routine. It is the Multiple Approach in action. It is training first the ear, then the voice, then the eye. Remember to stay long enough on one point until it is no longer a difficulty.

Speaking

Now, to tackle what you probably consider your major problem—using the foreign language in your classroom. Should Spanish be spoken in the classroom? The answer is yes. There should be very little English. In an ideal classroom, there will be none. This takes courage, but use of the language is easier than you think and very rewarding. Your explanations are better because you use fewer words. If you are going to speak only in a foreign language it is imperative that your text has no English except an exercise at the end of each chapter of English sentences to be translated into Spanish.

What points should you consider in selecting a text? (1) A text should guarantee enough material for drill to fix vocabulary and grammar. The reading material should begin each chapter so as to afford you an opportunity to teach inductively. (2) There should be a long list of questions based on the text at the end of each chapter. This saves the time of the teacher. (3) There should be suggestions for direct writing. This is for the brighter students only. You should fix your pace according to the average, not the mentally crippled. If you make use of this material for your gifted children, be sure to give them an opportunity to present the work in class. This may take the form of dramatization; but whatever it is, insist that they stay within the vocabulary studied and the grammar learned. (4) There should be exercises in idiomatic expressions. They must always be taught in a sentence. (5) There should be incorporated in the reading a review of the new grammatical points. (6) There should be English sentences involving the new points of grammar to be translated into Spanish.

If you cannot find a book that has all these advantages, take the one that has the most. If there is no hope of getting new texts, do your best with what you have. Use as much Spanish as possible. I don't see how you can keep English completely out, not in the early stages anyway, unless you have a text such as I have described. It is reassuring to realize that you do not need fluency to speak Spanish in the classroom. Pointing and underlining words on the blackboard do a great deal. At the beginning of the period say the prayers in Spanish. Then hold a little conversation. Every day you may say practically the same thing; students won't mind. In fact, they like it because they can answer.

"Buenos días, Señoritas."

"Buenos días, Hermana."



Cerebral palsy makes little Linda's legs unsteady, but with the aid of a special walker, she's learning to take her first short steps. She's dependent on such special equipment as this. Your purchase of Easter Seals gives her special facilities and supports each new effort Linda makes toward a happy, useful future. National Society for Crippled Children and Adults, 11 South LaSalle Street, Chicago 3, Illinois.

"¿Cómo están Uds?"

"Estamos muy bien, Hermana. Gracias."

"Hace frío."

"Sí, Hermana, hace frío"; or "No, no hace frío, hace calor."

About an absent pupil: "¿Dónde está la señorita María?"

"No está en las escuela. Está en casa."

"Yo espero que no esté mala."

"Sí, Hermana, está mala. Lo siento mucho."

Make comments on school activities: "Hoy jugamos Basketball con Little Flower. ¿Quiénes ganarán?"

Insist on complete sentences. Another device is to have one of the students in turn write the date (day, date, month, and year) on the blackboard as soon as he enters. Say to the class, "¿A cuántos estamos hoy?" Have them answer in chorus, reading from the blackboard. As a rule, group work is not good. It is too difficult to detect mispronunciation; but it helps the timid souls and occasionally won't do any harm. For example, "Estamos en miércoles, veinte y seis de abril, mil, novecientos, cuarenta y ocho. Es la fiesta de la Madre de Buen Consejo."

Señor y Señorita

Always address your students by the Spanish titles, Señor and Señorita. Even scold in Spanish. Very effective: "¡Señor! Qué es eso?" Generally the disturber of the peace becomes confused. He does not know how to answer in Spanish, so he gives in and discontinues what has been bothersome. These may seem like a very few suggestions, but

what with the singing suggested earlier these scraps of conversation and the regular lesson, they easily total a full period in which neither you nor your students have spoken any English. It will be a job well done, and it will be "a feather in your hat"; for you have probably noticed the only check parents ever make is on the spoken language.

"You're studying Spanish, aren't you? Let's hear some."

The Assignment

Let us give a few minutes' thought to the assignment. Homework is given to master work that has already been made clear in class. Never is the unknown introduced in the home assignment. The assignment must be reasonable. You can hope for about twenty minutes of your pupil's time. It may be a reading assignment of one, two, or three pages according to his advancement. It may be sentences to translate from English to Spanish, about ten sentences, no more. In the advanced classes you should have reading four days and grammar on one. A good idea for review in the advanced classes is to have students tell humorous anecdotes.

Don't let correcting exercises become a nightmare. One paper per pupil per week is enough. Underline errors; do not correct them. Have them corrected in class by the student himself. A returned paper should have an exact mark so that it may be a challenge to do better. However, a term's mark should be a distinct impression of total ability rather than a mathematical exercise of adding and dividing.

Adjustment

What are we going to do about the exceptionally gifted child and the very slow one? Enrich the course for the bright student by giving him more to do than the average. Encourage him in working out a dramatization of something you have read in class, keeping within the vocabulary and the grammar of the class. Have him make some of the posters suggested under methods of teaching grammar.

As for the child of low mental ability, well, ordinarily no person is without ability to learn a language. They all learned English. But if you do find a child totally incapable don't waste time on him. Ask him a question now and then, a very easy one to save him from feeling ostracized and humiliated before the class. If a child of low I.Q., considering his mental endowment does fairly good work, give him 80, even 85, and praise him; but don't give him 95. Life will not treat him that way, and you are not preparing him for what he will meet after he leaves school.

How can you prognosticate a child's ability to learn a foreign language? There are no infallible means, but check his I.Q., and his previous scholastic record in other academic subjects. If he is failing in English and has a low I.Q., be sure to discourage him.



Magic Numbers

Daily Drill in the Fundamentals

*Sister M. Matthew, O.P.**

EDITOR'S NOTE: In the September, 1948, issue of *The Catholic School Journal*, Sister M. Matthew explains how her drill, which she calls, "Magic Numbers," develops facility. Two numbers, e.g., 4 and $\frac{1}{2}$, are written on the blackboard in colored chalk. The pupils are, on that day, to master the addition, subtractions, multiplication, and division of these numbers. The first installment of numbers from Sister's drill book appeared in January and the second in February. This is the third installment.

9.8 and .27	6.4 and .97	82 and 6.3	49.07 and .009
10.07	add	7.37	88.3
9.53	subtract	5.43	75.7
2.646	multiply	6.208	515.6
36.2	divide	6.59	13.01
.02	divide	.15	.07
5.6 and .36	9.67 and .84	98.6 and 27	.65 and .54
5.96	10.51	125.6	1.19
5.24	8.83	71.6	.11
2.016	8.1228	2662.2	.351
15.55	11.51	3.65	1.20
.06	.08	.27	.83
74 and .45	90.5 and .8	967 and .84	30.9 and 30
74.45	91.3	967.84	60.9
73.55	89.7	966.16	.9
33.3	72.4	812.28	2727
164.44	113.12	1151.19	1.03
.006	.008	.0008	.97
98 and .79	7 and .6	89 and .7	.967 and .84
98.79	7.6	89.7	1.807
97.21	6.4	88.3	.127
77.42	4.2	62.3	.81228
124.05	11.66	129.14	1.15
.008	.08	.007	.86
.76 and .09	65 and .5	8.2 and 6	600 and 9.8
.85	1.15	14.2	609.8
.67	.15	2.2	590.2
.0684	.325	49.2	5.880
8.44	1.3	1.36	61.22
.11	.76	.73	.01
7.6 and .09	6 and .59	8 and .74	8.67 and .94
7.69	6.59	8.74	9.61
7.51	5.41	7.26	7.73
.684	3.54	5.92	8.1498
84.44	10.16	10.81	9.22
.01	.09	.09	.10
29 and .29	9.7 and .4	.59 and .4	60.9 and .307
29.29	10.1	.99	61.207
28.71	9.3	.19	60.593
8.41	3.88	.236	18.6963
100.00	24.25	1.47	198.37
.01	.04	.67	.005

6.09 and .307

6.397	.6 or $\frac{3}{5}$
5.783	3 $\frac{13}{30}$
1.86963	4/15
19.83	1/2
.05	37.5

4.907 and .009

4.916	25.362
4.898	3 $\frac{3}{4}$
.044163	13
545.22	83.4481
.001	45,440.91
	1/75
	1 $\frac{3}{4}$
	26 lb. 8 oz.

20.02 and .6

20.62	17.51
19.42	195.27
12.012	
33.36	225
.02	5/6
	2/3
	81
	24

4.9 and .008

4.908	3
4.892	1/8
.0392	1/15
612.5	2
.001	625

7.68 and .409

8.089	12
7.271	.00448
3.14112	3596.4
18.77	94.815
.05	4 $\frac{11}{16}$

490.7 and .008

490.708	14
490.692	1.215
3.9256	1/2
61,337.50	1.1
.00001	1 $\frac{19}{21}$

6 divided by 10

4 $\frac{5}{6}$ minus 1 $\frac{2}{5}$	74,496
1 $\frac{1}{3}$ divided by 5	1 $\frac{29}{60}$
7 $\frac{1}{4}$ minus 6 $\frac{3}{4}$	2.032
28 plus 9.5	3/5
	64

30 minus 4.638

1 $\frac{1}{4}$ divided by $\frac{1}{3}$	500
200% of 6 $\frac{1}{2}$	50
90.507 minus 7.0589	48
49.99 \times 909	8931
	1 $\frac{2}{20}$

1/5 divided by 15

7 $\frac{3}{4}$ minus 6	5/6 plus 1/6
3 lb. 5 oz. \times 8	7/8 of 48
25 minus 7.49	4 minus 7/12
23 \times 8.49	.6 times .05
	3/4 divided by 2

37 $\frac{1}{2}$ % of 600

1/3 plus 1/2	3 $\frac{1}{2}$ plus 7 $\frac{3}{4}$
1/3 divided by 1/2	8 times 3 $\frac{1}{4}$
6 times 13 $\frac{1}{2}$	20% of 145
4/9 of 54	28,116 divided by 72
	5 minus 3.1

(To be Concluded)

*Guadalupe School Santa Fe, N. Mex.

A Health Play for Grades 3 and 4

Peter and Wendy in Good Health Land

Sister Adrian, S.N.D. de N., B.S.Ed.*

Characters: Green Fairy, Page, Queen of Good Health Land, Clean-Up Brownies, Exercise Children, Rest Children, Vitamins, Sunbeam Fairies, Hitchhikers, Toothbrush Soldiers, Happy Thoughts, Nurse of Good Health Land, Peter, and Wendy.

Stage Properties: The castle backdrop can be drawn with colored chalk on brown wrapping paper. A white fence is placed in front of the castle with enough space to walk behind it, and with an opening in the center of the stage. Large toothbrushes, made of cardboard, with brightly painted wooden handles stand at the gateposts. Steps covered with green burlap are used as seats for Queen, Peter, and Wendy.

Music: (1) While curtain is opening, *Humoresque*—Dvorak; (2) Entrance of Queen, *Pomp and Circumstance*—Elgar; (3) Entrance of Rest Children, *Lullaby*—Brahms; (4) Dance of the Sunbeam Fairies, *Humoresque*—Dvorak; (5) Entrance of the Hitchhikers, *Tumbleweed*—Bliss; (6) Drill of Toothbrush Soldiers, *Parade of Wooden Soldiers*—Jessel; (7) *Welcome Song*—The words are a parody on *In Our Little Wooden Shoes*—Pollak, as sung by Shirley Temple in "Heidi."

[Audience lights on. Peter and Wendy enter from side door of auditorium. Stage curtain closed.]

PETER:

Look Wendy! Look! We've found the way —
[points to sign in auditorium which reads:
"To Good Health Land"].

And soon we'll be in Good Health Land.
That's what it says, as plain as day.
So hurry now — here, take my hand.

WENDY:

I'll hurry yes! — as best I can,
Although I'm tired as I can be.
But are you sure that Good Health Land
Will be a pleasant place to see?

PETER:

Oh yes! remember what we read? About the
Brownies and the Elves —

WENDY:

And how the fairies softly tread among the
flowers to sun themselves.

PETER:

Of course — you'd like the Fairies best!
I'd take a Brownie anyday.
They may not be so finely dressed
But they know how to run and play.

WENDY:

They're very cunning — I'll allow
But fairies do surprising things.
I wish a fairy'd come right now
And give us both a pair of wings!
[Lights out in audience — footlights — fairy
appears on stage.]

PETER and WENDY:

O-o-oh!

FAIRY:

Oh! Are you surprised? I thought you'd be!
I've just arrived from Good Health Land.

NOTE: The play was developed from the textbook *Growing Big and Strong* by J. Mace Address, Ph.D.; I. H. Goldberger, M.D.; Marguerite Dolch; and Grace T. Hallock — published by Ginn and Co. The drill and dance were arranged by Miss Gertrude Kaercher, B.S.S., director of dramatics at Mt. Notre Dame Academy.

Did someone make a wish for me?
Speak! I'm here to do your least command.

WENDY:

Oh Fairy kind! I wished for you!
We've walked and walked this livelong day —
We've searched the town all through and through
For Good Health Land, to find a way.
So grant my wish, oh please kind Fay —
And take us there — oh! right away!

FAIRY:

Yes! Come. [Peter and Wendy walk to steps —
center.] I'll make your wish come true. I'll
wave my magic wand. [Waves wand — cur-
tains open slowly.] And see! 'Tis Good Health
Land I've brought to you. Come in and see
what you can see! [Peter and Wendy walk
up steps to stage.]

PETER and WENDY:

Oh thank you, Fairy!

PETER:

This is grand. The nicest place I've ever seen.

WENDY:

I'd like to stay in Good Health Land.

FAIRY:

You would? Then I shall ask the Queen.

WENDY:

The Queen you say! Is there a Queen?

FAIRY:

Oh yes! 'Tis she who rules this land.
And all her subjects good and true
Obey each wish and each command.
This keeps them well and happy too.

WENDY:

I'd like so much to see the Queen.

FAIRY:

You'll learn the rules, and keep them too?

PETER and WENDY:

Yes! Oh yes!

FAIRY:

Her majesty I'll call for then. She'll be so glad
to welcome you. [Fairy waves wand — page
enters.]

PAGE:

The Queen's own page at your command.

FAIRY:



The Gate to Good Health Land.

This girl and boy have asked to see
The Queen — unless her day has been planned
You'll please request her majesty
To meet us here at Tooth Brush Gate.

PAGE:

Good Fay, your wish I'll gladly tell, and name
the place where you await. [Exit Page.]

WENDY:

Tooth Brush Gate?

FAIRY:

Yes! In Brownies Dell.
'Tis here the Queen will welcome you.
Her Brownies, Elves, and Fairies gay,
And other girls and boys, like you,
Will help you walk the Good Health Way.

Then you will learn how work and play,
How food, fresh air, and sunshine too,
How pleasant thoughts and kindly way
Bring health and happiness to you.

PETER:

That sounds just like the book we read at
school, to study health each day.

WENDY:

I wish we'd learn like this instead, it's really
such a pleasant way.

FAIRY:

All girls and boys like Fairyland! But look! —
the Queen! She's on her way!

PETER:

Oh yes! I see — she looks so grand.

WENDY:

I do so hope she'll let us stay! [Enter Page.]

PAGE:

Her gracious majesty, the Queen of Good Health
Land. [Queen enters.]

FAIRY:

Good day, your majesty, I knew
You'd be so kind to come this way.
And now may I present to you —
Wendy and Peter who'd like to stay.

QUEEN:

I welcome you to Good Health Land.
My rule extends to everyone.
Good Fay, let's have the Brownies in,
I know that you'll enjoy the fun.

FAIRY:

How kind of you, your majesty. I think they'll
like the Brownies best.

QUEEN:

Come Peter and Wendy sit here near me. Where
you can watch the fun and rest. [Fairy waves
wand for Brownies. Brownies enter.]

BROWNIES:

We're the "Clean Up" Brownies from Good
Health Land.
Learn how to keep clean — it's not a big task.
We know a few tricks that you'll understand.
Listen while we tell you that's all we ask.

FIRST BROWNIE:

You should!

SECOND BROWNIE:

You must!

THIRD BROWNIE:

You will —

FOURTH BROWNIE:

Keep clean!

FIRST BROWNIE:

What?

SECOND BROWNIE:

And when?

*Teacher of Grades 3 and 4, Mt. Notre Dame Academy, Reading, Ohio.

THIRD BROWNIE:

And how?

FOURTH BROWNIE:

And why?

FIRST BROWNIE:

What? Hands and nails, and face and hair — shoes and clothes, and clean everywhere.

SECOND BROWNIE:

When? That easy — p'rhaps Peter can tell! Name five important times when you must wash your hands.

PETER:

Why of course, jolly Brownies, I can do that.

One! I wash my hands before I eat.

Two! Always before I go to bed.

Three! When a sick friend I've been to see.

Four! And after playing with a pet.

Now just one more — and that is when Wendy and I the table must set.

SECOND BROWNIE:

The boy's not dull, he's learning fast.

THIRD BROWNIE:

How to keep clean is the question I ask. That's easy — I'll tell you.

ALL THE BROWNIES:

Do tell!

THIRD BROWNIE:

Use plenty of water and plenty of soap, Peter! Uses plenty of both —

ALL THE BROWNIES:

We hope!

PETER [looking uncomfortable]:

Why?

ALL THE BROWNIES:

Why?

FOURTH BROWNIE:

That's my question, so please stand by.

If you keep clean, you will keep well.

Germ's won't stay when they're washed away.

You'll have more friends than I can tell.

This good health habit start today.

ALL THE BROWNIES:

Now all our tricks we've told to you.

They're not too hard to understand.

So — Goodbye Peter and Wendy too —

We hope you'll stay in Good Health Land.

[Brownies wave and sit in group on opposite side of stage.]

QUEEN [to Peter and Wendy]:

I hope these tricks you'll learn to do.

And now —

My Page has brought for you

These children who will gladly tell

How Exercise can keep you well.

[Exercise children enter.]

EXERCISE CHILDREN:

Whenever you move, your muscles work.

Without them you'd only fall. [Pretend to fall.]

Muscles move your legs when you walk,

And your arms in throwing a ball. [Make motion of throwing a ball.]

Seven hundred and ninety-two!

All working together as one.

They will grow stronger with proper care

With food and rest they'll smoothly run.

Muscles need exercise; work and play

Make them firmer and stronger each day.

Muscles of course need oxygen too

So play sometime out of doors each day.

Oxygen comes from the air we breathe

We could not live were it taken away.

Sitting indoors, each day, each week,

Muscles soon become soft and weak.

So walk and run and jump and play.

You will grow stronger day by day.



EXERCISE [Said as a cheer.] Exercise is the thing for me!

PETER:

For me too! I like to play outdoors. The fresh air makes me feel so well. [Exercise Children join group of Brownies on stage.]

WENDY:

I'd like to see the fairies next. Good Queen, do you suppose we could.

QUEEN:

No, there's something more that you must learn, Before the fairies take their turn. Exercise alone won't do.

There must be hours of rest for you.

[Rest children enter on tiptoe, carrying a pillow or a candle.]

REST CHILDREN:

[Yawn and stretch, place candles and pillows on floor in front of them and then recite the following]:

Some exercise is good for you,
But you must never overdo.

Rest should follow work and play —
Relax and rest sometime each day.

And eight o'clock is time for bed!

A nice warm bath and clean teeth too,

Windows open and prayers said,

Then, [here, all yawn again] pleasant dreams soon come to you.

[Children then pick up candles and pillows and are seated.]

PAGE [looks offstage and then runs excitedly up to the Queen]:

The Vitamins, your majesty,

Are running quickly toward the gate.

Shall I bid them all to enter

Or will you have me tell them wait?

QUEEN:

No, let them come — I think it's time

That Wendy here and Peter know

The proper foods to eat each day,

To keep them well and make them grow.

[Page bows and leaves stage.]

GREEN FAIRY:

Some people think that food is just food.

You will learn now that this is not true.

Energy comes from the go foods —

Carbohydrates we call them, too.

Proteins, minerals, calcium, and iron,

Are in the grow foods you must eat.

But other things are needed too,

So now we want you both to meet —

PAGE [enters and announces]:

The Vitamins, your majesty! [Vitamins enter.]

VITAMIN A:

Hello everybody, I say

Look at my eyes, as bright as day!

No wonder, cause I'm Vitamin A.

Where do I hide? Just look for me

In vegetables, yellow and green.

And sometimes red is the color for me.

Bright yellow and green and red all say —

"Step right this way for Vitamin A."

VITAMINS B¹ B²:

We're the Vitamin twins, so how d'ye do?

They call me B¹. They call me B².

You'll find us in brown bread and brown cereal too.

B wise, B well, is our message to you.

VITAMIN C:

I suppose you know me —

I'm Vitamin C.

I'm just as important as Vitamin B.

Long years ago

Sick sailors at sea

Could never keep well

Without Vitamin C.

Grapefruit and lemons,

And Oranges, all three,

Are good hiding places

For Vitamin C.

[As Vitamin D steps up to speak, other Vitamins walk upstage and then the Sunbeam Fairies enter. They gather round Vitamin D.]

VITAMIN D:

Hello there folks, I'm called Sunny D.

I'm sure to build bones, when sunlight's free.

The sunbeam fairies as you can see,

Always go traveling along with me.

WENDY [leaves place near Queen and comes to look at fairies]:

The fairies have come at last, good Queen!

The prettiest ones I've ever seen!



Stage setting as the play was presented at St. Joseph's Academy, Columbus, Ohio.

And I like you too Vitamin Sunny,
You're so smiling, jolly, and funny!
[Wendy returns to place, Vitamin D steps aside
and the fairies dance.]

VITAMIN D [after the dance of fairies]:

On dark dull days I always hide
So why not take me folks, inside.

Now boys and girls who work and play
In school and out, most every day,
Need lots of milk with Vitamin D
So bones and teeth will sturdy be.

And when the sun grows weak each fall,
That's when you need me most of all.
Drink milk each day, two cups or three.
Just ask for, "Sunshine, Vitamin D."

[A sudden burst of appropriate music offstage.
Everyone becomes excited except Queen.]

GREEN FAIRY:

Your majesty our enemy! What shall we do?
What shall we do?

QUEEN:

Nothing at all. Stay here with me. I'll see they
do no harm to you. [Music continues and
Hitchhikers enter.]

HITCHHIKERS:

Aha-a-a-a-a! Aha-a-a-a-a!
Here we come! Watch the fun!
Look out! Look out!
We're the germs! Better run!

You won't see us! We like to hide!
We seldom walk! We like to ride!

We like to ride on spoons and forks
Or on a tiny speck of dust.
To get inside a girl or boy,
We hitch a ride, for ride we must!

Don't wash your hands. Don't mind at all.
Give us a chance to take a ride.
Water and soap, our foes we call.
When you are clean, we stay outside.

We're not very tall.
Indeed we're quite small.

IF

To see us at work
Is really your hope,
Then you'll have to use
A good microscope!

Danger we spell! So have a care!
We harm more folk in just one year
Than lions and tigers—so beware—
Look out! Here we come! Look out!
We're the HITCHHIKERS
[The sound of a drum offstage.]

QUEEN:

The Tooth Brush Soldiers! Come! Come fast!
And rid us of these germs at last!
Now you shall see, bad Hitchhikers,
Just how we handle tricks like yours.
[Soldiers enter and drill.]

SOLDIERS [after drill]:

Soldiers of the Toothbrush,
Brush, brush, brush.

Down on the upper teeth. That is right.
Do not hurry. Make them bright.

Up on the lower teeth. Keep them clean.
Brush them well. That's what we mean.

Now we ask you, Can't you tell
That our teeth are strong and well?

Our teeth are strong. Our gums are pink,
Because we eat good food, we think.

In the morning, then at night,
Paste or powder, makes teeth bright.

Soldiers of the Toothbrush,
Brush, brush, brush.¹

[Soldiers take Hitchhikers to side of stage and
place them behind a low screen. An attractive
frescreen can be used for this purpose.]

WENDY [When soldiers have concluded drill]:

O look someone is at the gate! [While soldiers
were marching, Happy Thoughts came on
stage and stood in gateway to watch.]

¹The verses spoken by the Tooth Brush Soldiers are
reprinted, with the permission of Ginn & Co., from
page 117 of *Growing Big and Strong*.

QUEEN:

Well, Happy Thoughts, I'm glad you're here!

HAPPY THOUGHTS:

May we come in? Are we too late?

QUEEN:

No, this is the time you should appear.
The Good Health Rules my guests both know,
For we have tried to teach them well;
But their last lesson you must show —
It's one that only you can tell.

HAPPY THOUGHTS:

Thank you kindly, your majesty —
Peter, Wendy, please listen now,
For health and happiness can come
From Happy Thoughts — we'll tell you how. —

FIRST HAPPY THOUGHT:

Now did you know
That a smile
Could make you grow?

PETER:

No.

FIRST HAPPY THOUGHT:

No?

SECOND HAPPY THOUGHT:

Or have you heard tell
That a thought
Can keep you well?

WENDY:

No.

SECOND HAPPY THOUGHT:

Yes! Happy Thoughts can keep you well.
When they are here, you smile the while;
But when they're gone you're sad and cross.
So chase the thoughts, that chase a smile.

THIRD HAPPY THOUGHT:

And did you know
That a smile
Is catching
And can travel far?

PETER:

No.

THIRD HAPPY THOUGHT:

Oh yes it can. Try it and see.
A smile can go from you to me,
And from me to somebody else.
And somebody else will pass it on.
You'll never know how far it's gone!

FOURTH HAPPY THOUGHT:

And have you learned

Your body will work
Much better
When you are glad?

WENDY:
No.

FOURTH HAPPY THOUGHT:

Oh yes! Our food does us more good
When we're happy than when we're sad.
And you like to be with girls and boys
Who are smiling and always glad.

HAPPY THOUGHTS:

Have beautiful, kind, and pleasant thoughts.
You will spread sunshine along your way.
A healthy mind is a happy mind.
Peter, Wendy, be happy! Be gay!

PETER and WENDY:

Thank you Happy Thoughts, we shall! Now is
that all—and may we stay? [to Queen].
[Nurse enters.]

QUEEN:

We'll let the Nurse of Good Health Land de-
cide just what she thinks is best.

NURSE:

You want to stay, I understand?

PETER and WENDY:

Oh yes! We do.

NURSE:

Well I suppose you'll pass the test.
To live in Good Health Land you see,
These pledges now you'll have to make.
Repeat these words right after me:

"I promise the Queen of Good Health Land
To keep the rules I learned today;
So well and strong I'll surely be
That in this Land I'll always stay."

[Peter and Wendy repeat each line after the
Nurse.]

* * *

After the pledge the Nurse hands the Queen
Good Health badges. The Queen presents these
to Peter and Wendy, while all on stage begin
"Welcome Song." Then the page presents the
Queen with a large bouquet of fresh vegetables
wrapped attractively in cellophane. When children
have finished the song, all leave stage in order,
walk through audience and out.

[The End]

WELCOME SONG

Welcome dear children to Health Land today.
Peter and Wendy we're glad you'll stay.
The Brownies gay,
And Vitamins too,
Each lovely fay,
All say glad welcome to you.

Happy and healthy we know you will be.
Just keep the health rules and you will see!
With food and rest,
And exercise too,
You'll feel your best.
Welcome glad welcome to you!

Dance of the Sunbeam Fairies

I

1. Two polka steps forward.
 2. Step, together, step, curtsy—to right.
 3. Step, together, step, curtsy—to left.
- Repeat 1 and 2 moving backward.

II

1. Moving to right—step, together, step, point left foot.
2. Repeat, moving to left.

III

1. Partners join both hands and spin to right.

Spin seven counts with tiny steps. Complete spin
pointing left toe on count eight.

2. Repeat No. 1 beginning to left.

IV

1. Children face stage right. Move forward.
Beginning with right foot—step, together, step,
point. Repeat beginning left foot.

2. Step, together, step, dip moving right, mov-
ing left.

3. Repeat No. 1 and run backward to original
position, with tiny steps for seven counts, facing
audience on count eight.

V

1. Start right foot, step, swing and step, swing,
slide hop, and slide hop, run backward tiny steps,
six counts, jump back on both feet.

- Repeat No. 1 running forward.

VI

Repeat all of Step I.

Drill of Toothbrush Soldiers

[Soldiers march out, take germs to stage left,
and return to center stage for drill.]

1. With toothbrushes held in front, march for-
ward eight steps, mark time eight counts. Repeat
moving backward.

2. On count seven and eight of marking time
turn left.

3. Still holding toothbrushes in front—eight
steps left. Mark time eight counts.

4. March backward eight counts. Face audience,
on count 1-2, toothbrush to right shoulder 3-4,
left hand to bottom of toothbrush handle 5-6, left
hand snapped to left side 7-8.

5. Box step—forward right foot—bring left
foot to right foot, count two—step right, count
three—left foot to right foot count four—step
back on count five—left foot to right foot on
count six—step left with left foot on count
seven—bring left foot to right foot count eight.

Repeat box step starting to left.

Soldiers march to position on stage.

A First Communion Problem

A Sister of St. Francis*

Someone has made the following statement,
"My First Holy Communion Day was the
happiest day of my life, thanks to God and
my teacher." All verbal and written discourses
on the privilege of preparing the hearts and
minds of children for the first corporeal visit
of Jesus seem to be epitomized in that simple
statement. What a privilege to work so closely
with God! However every privilege carries
along with it a corresponding responsibility.
What an eternal catastrophe if that responsi-
bility is not shouldered or fulfilled properly!
Certainly every religious teacher does her best.
Angels can do no more. Yet a problem has
been discussed by quite a few religious
teachers of various communities and no con-
clusion has as yet been drawn. We are not
doing our best if we do not strive to solve
that problem.

As one teacher put it, "Why at the very
mention of receiving the Flesh and Blood of
Jesus, a couple of my pupils turned up their
noses and screwed up their little faces in
disgust."

There is the problem: How can so beautiful
and loving a doctrine of the Catholic Church
arouse such feelings in a child? There is a
possible reason and remedy for this problem
and also a positively certain reason and
remedy.

The Teacher's Approach: The Possible
Reason and Remedy.

A child of first- or second-grade level, pre-
paring to receive this sacrament should be
expected to assimilate one concept at a time.
The term "Flesh and Blood" presupposes a
few concepts which evidently the child does
not have in his mind or he would not show
this repugnance. The child has the idea of a
part of a formerly living whole.

Now were we to establish firmly in their

*Oldenburg, Ind.

minds the concepts hidden in the term "Flesh
and Blood," the problem would not exist. First
of all, in Holy Communion we receive *Jesus*;
the whole living Jesus. The same Jesus who
was born in the stable, who lived, played, and
worked just as they do. The same Jesus who
now *lives* in the tabernacle. That same whole
living Jesus comes to us under what looks like
bread every time we receive Holy Com-
munion. Not until this idea has become part
of them, are they ready for the term, "Flesh
and Blood."

Everything is made from something. Pic-
tures are made from paper. Statues are made
from wood, plaster, etc. People are made
from flesh and blood. We are flesh and blood.
If, in Holy Communion we were to receive
only a picture of Jesus, we would receive
nothing but paper. If it were only a statue
of Him, we would receive wood or plaster, or
whatever the statue was made of. But when
we receive Holy Communion we receive the
whole living Jesus. We receive the Flesh and
Blood of Jesus. You are flesh and blood. All
people are flesh and blood. Jesus is Flesh and
Blood too.

This is the possible reason and remedy. It
has worked in some known cases. Now for the
certain reason and remedy which is bound to
work in every case.

We cannot possibly give what we do not
possess. We cannot then, give to the children
a respect, a love of, and longing for, the
Eucharistic Jesus if we do not possess these
qualities ourselves. Children learn far more
from watching, from scrutinizing our actions
than from all our verbal pyrotechnics. The
words and instructions they do accept are
those only, that have been weighed on the
scales of our life and found to balance with
our actions. Here is a true poignant example
of this:

Karen finished cleaning the board and was scrutinizing Sister, which was nothing new. Finally she said,

"Sister, I like to watch you pray. You really pray, but . . .

"But what," Sister prompted.

No response. Karen had evidently decided it were better unsaid.

Sister had separated her papers, clamped them, covered her desk, and was just about to say it was time to leave when Karen bursts out with her question: "Sister, why don't you ever go to Holy Communion?"

Karen had accepted other things Sister had taught about God and what God desired of His creatures, because these words had been backed by Sister's actions. Karen had never seen Sister receive Jesus. Therefore why should it be so necessary for anyone else to do so? From that day to this present one, when teaching the necessity of receiving Jesus, Sister never omits to state that the Sisters receive Jesus every morning.

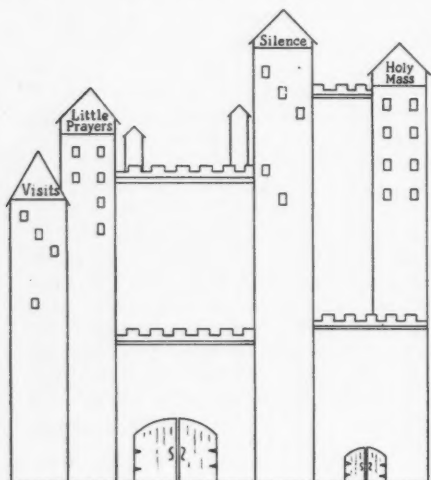
Yes it is most true. The children catch our spirit far better than they catch our methods. Therefore the factor which determines how much we shall teach our pupils, how much we shall influence and sanctify them, depends upon our union with the Divine Teacher and Sanctifier. If we renew our consecration to Him frequently, asking Him to teach and act through us, the pupils are bound to be drawn to Him.

Prayer of Cardinal Newman

Dear Jesus, help me to spread Thy fragrance everywhere. Flood my soul with Thy Spirit and Life. Penetrate and possess my whole being so utterly that all my life may be only a radiance of Thine. Shine through me and be so in me that every soul I come in contact with may feel Thy presence within my soul. Let them look up and see no longer me, but only Jesus.

Preparation for First Communion

Children, and all of us for that matter, need something tangible to help in the performance of spiritual works. For the pupils who receive Holy Communion on the feast of Christ the King, it is a great stimulant toward



Welcome, Jesus



Into the Garden of My Soul

their preparation to help them make their souls like a beautiful castle for the first visit of the King of kings.

"Castles can be very cold, dark, damp, and most unpleasant places. They can also be full of sunshine and beautiful expensive things. Now we want the castle of our souls to be a glorious palace. A place to which Jesus can hardly wait to come."

Each child receives a picture of a castle—a cold dark castle. As he performs the good works stated on each tower, he pastes a window in that tower. Each good thing he

does then, in preparation for Jesus' visit, permits more sunshine to enter his castle.

Those who receive First Holy Communion in May can be encouraged to make their souls like a beautiful garden for Jesus. They always prefer the Boy Jesus to the Infant or the Man-God.

Each one receives a little booklet like the one illustrated. As they perform the good works mentioned within the booklet, little flowers are stuck along the bottom.

It is amazing to watch their conduct improve, to watch them get up after a slip, and try all the harder again. It is almost humiliating to note how very honest they are when they know they are being trusted. For these projects are just between God and themselves.

Both of these projects take only the last five minutes of the day. Time well spent, therefore eternity more happily spent.

ROSES: Not a word in the halls of the school.

PANSIES: Empty the garbage for Mother.

CARNATIONS: No looking around during Mass.

TULIPS: Perfect position during religion instructions.

SUNSHINE: Little prayers to Jesus during the day.

FIRST COMMUNION VERSES

I'll make my heart a tiny nest
Where Baby Jesus comes to rest,
I'll whisper, oh so softly there
So all the day will be a prayer.

Thank you for my mother
And for my father, too,
For all the things You give me, Lord,
But thank you most, for You!

Sweet Jesus, when You come to me,
Please grant these favors, two,
"Make me just like Mary dear,
And, Mary, keep me just like you."

As I kneel here at your feet,
Please, Mary, make me kind and sweet,
Teach me how to love and pray
Just like Jesus, day by day.

Good night, Jesus dear, good night,
In Your arms please hold me tight,
And in the morning, come to me,
That day and night may be with Thee.

Baby Jesus, please don't cry,
I'm sorry for I love You so,
I promise, oh so hard, I'll try
Into a better child to grow.

Dear Jesus, I can hardly wait
Until You come to me.
If I could be an angel,
I would fly away to Thee!

Mother, please kiss me good night
Like Jesus, when you tucked Him tight,
Tired and sleepy from His play,
To rest Him for another day.

Please, Little Jesus, come and play,
And in our games take part,
So that in all the boys and girls
We'll see Thy Sacred Heart.

My heart is a wee vigil light
Burning ever, Lord, for You.
Please, Mary, help me keep it bright,
That it may always look like new.

You gave Yourself, dear Lord, to me,
And what can I give back to Thee?
Oh, Mary told me, now I know,
I give myself from head to toe!

Dear Little Flower of Jesus,
Will you give one rose away?
The rose of love that blossomed
On your first Communion day.

Days when I feel tired and cross
I won't let people know.
Instead, right to Your Sacred Heart
For comfort I shall go!

Sweet month of Mary, is fair May,
In which has come this precious day,
When first my Jesus comes to me,
The dearest of all Friends to be.

Saint Joseph loved and guarded You,
And taught You how to pray.
Please may he do the same for me
So I may grow in grace each day!

I'll play each bead is some sweet rose
I've picked for you, Fair Queen,
And then I'll make a wreath of them
With love and prayers between.

— Sister Mary Jean, C.S.J.
St. Joseph's Academy
Prescott, Ariz.

NUMBER NUTRIENTS

IV. NUMBER IN ART

*Elizabeth C. Schreiner**

In art there are unlimited opportunities for expressing number. How often children remark, "I have 4 cars on my train." "My house has 6 windows on it." "There are a dozen red apples on my tree."

Directions written on the board provide good seatwork and correlate reading, number, and art. Children may fold the paper into four parts, number each one, and put the right objects into each box as: (1) Draw a red bird. (2) Draw a yellow cat. (3) Draw a blue ball. (4) Draw a brown tree.

Later they may fold the paper and without numbering the boxes, draw the correct number of objects in the boxes starting with the top left box, then the bottom left, then top right, bottom right: Draw 4 green trees. Draw 6 blue birds. Draw 8 black cats. Draw 5 orange balls.

Later the number words may be substituted for the numerals.

Another little test I give in counting is to pass out sheets on which are printed groups of small objects with the question, "How many?" at the top. The children count each group separately and write the number of the objects under each group.

The uses of buttons in developing number are many. Besides playing games with them, children love to use buttons for pictures and jewelry. I have found the use of buttons especially valuable in teaching number to the slower children.

They arrange them in groups on their desks, parade them across the desk, singly and doubly, and create little games for themselves.

Children have added to my collection of buttons and this year we are sewing them on construction paper and cards and there have been wonderful creations.

One day I passed out to the slower group of learners colored papers on which numbers were written. Each child got some number between 1 and 5. I suggested that each one find as many buttons as the number on his paper and arrange them on the paper. After experimenting for a while, they might sew them on with needles already threaded for them.

Before sewing them on, I suggested that they think of a picture which they could make using their buttons. There is a box of small pieces of colored paper and each child has crayons, scissors, and a small jar of paste. The results were remarkable considering it was an initial experience.

They asked for the same thing the next day and I agreed, but each one had a new number and we did not use 1 or 2 but numbers from

3 to 10. I watched as they counted their buttons and noted their method of arranging them. They had placed circles in various ways and had had some slight experience with numbers from 1 to 10.

Our button pictures were varied and colorful. We had three flowers with green paper stems and leaves, five little stick figures marching along, four stars in the sky, two dogs with a button head and two button feet each (6 buttons), three round faces for number 9, each face being drawn with crayon and having two button eyes and one button nose — the mouth was crayoned.

The one with five buttons made a necklace, and she said, "I put two on one side, two on the other side, and one in the middle."

The art teacher in teaching designs passes out colored parquetry paper, circles, squares, and triangles. To make a balanced design the children have to judge distance and count the disks in four places. Although first graders do not get wonderful results, they get a beginning in design and an opportunity to apply their number knowledge.

In making border designs at which they have greater success, they must count also. They repeat the design of 2, 3, or 4 colors.

Dividing paper in half by folding is done repeatedly in first grade. We also use the 16 squares in construction work. It is amusing to watch the children count the 16 squares. They know there should be 16 after having folded

them a number of times and discovered with the class that there must be that number if they fold correctly; yet when they count they get only 14 or 15. Then they start again with a look of determination, counting slowly and with greater precision. They finally discover what they know should be right — 16 squares.

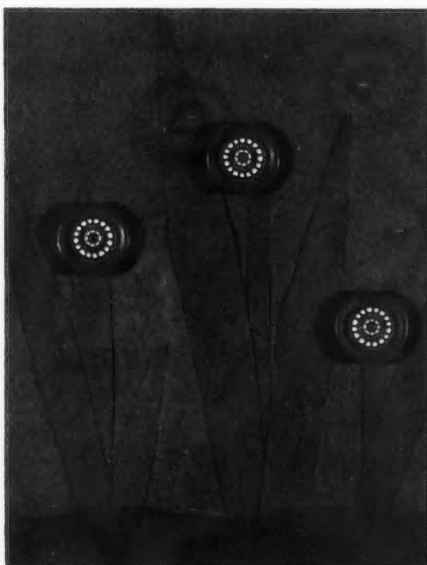
Making objects of clay and wood requires application of number. In wood working, the child must measure and this is the time when he should become familiar with the use of the ruler and yardstick. It seems to me less important for a six-year-old child to know that a stick is 16 inches long than to realize that when you measure, your measuring stick should be laid straight along the edge of the object to be measured and that the beginning of the ruler is at the beginning of the board. So many children are not sure whether the "1" on the ruler is the beginning of 1 inch or the end that I spend time teaching that rather than actual measurement to any great extent.

In actual construction work there is much work done in proportion. "Is the chimney too large for the house?" "Is the furniture too small for the room?" and other such problems arise which are certainly arithmetical in scope.

A Noted Franciscan

The library of St. Bonaventure College has on display the personal effects, received last January from Rome, of the late Archbishop Paschal Robinson, O.F.M., first Apostolic Nuncio to Ireland since the time of Cromwell. In the collection are his gold Pectoral Cross containing relics of St. Francis of Assisi and St. Paschal Baylon and his episcopal ring, which cost Hitler's minister to the Irish Free State his job — Der Fuehrer didn't think kissing it was etiquette for a superman. Documents include the parchment scroll from the Congregation of Sacred Studies naming him Doctor of Sacred Theology, his honorary doctorate of laws from the Catholic University of America, a Vatican citizenship certificate, and the special faculties given him to hear anywhere confessions of Franciscan friars or their subjects. The Papal Bull nominating him Titular Archbishop of Tyana still has attached the leaden seal, *bull*, from which its English name is derived. One side of the seal bears the images of Saints Peter and Paul, and the other the name of the Pope, Pius XI, who promulgated it. The insignia of the Order of Saints Maurice and Lazarus, presented to the Archbishop when Victor Emmanuel III created him Grand Official of the twelfth-century military order, with other documents concerning the honor, is contained in a hand-worked case mounted with the crest of the Royal House of Savoy.

Father Paschal, a Bonaventure alumnus, before becoming a Franciscan in 1896, was associate editor of the *North American Review*.



A Floral Design from Buttons.

*Linden Avenue School, Glen Ridge, N. J.

New Books of Value to Teachers

New Catholic Edition of the Holy Bible

Cloth, 1460 pp., 5½ by 8. \$3.60 to \$60. Catholic Book Publishing Co., 257 W. 17th St., New York 11, N. Y.

This new edition of the complete Bible consists of the approved Douay version of the Old Testament with a new approved translation of the Psalms and the Confraternity edition of the New Testament.

In the Old Testament some words which have become obsolete have been corrected and modern word spelling is used throughout. The new approved English translation of the Book of Psalms has been made from the new Latin Psalter authorized by Pope Pius XII in 1945.

The version of the New Testament is the new translation from the Latin Vulgate copyrighted several years ago by the Confraternity of Christian Doctrine and which is now quite well known in the United States.

Each book of the Bible is preceded by an introductory paragraph, summarizing the important facts and historical setting of the book. New chapter and paragraph headings direct the reader.

An outstanding feature of the book is the arrangement of "verses" into paragraph form while retaining the verse or line numbers.

Bishop Challoner's annotations to the Old Testament have been simplified and newly edited in accordance with modern Catholic Biblical scholarship. The publishers state that "the dates used throughout the Bible are in accordance with the most modern theories of outstanding Catholic Biblical scholarship and the most recent discoveries in Bible lands."

There are 30 full-page engravings by Gustave Dore attractively reproduced in black and buff and accompanied by scriptural texts. At the end of the book are eight pages of colored scriptural maps. Other appendices include historical and chronological indexes of the Old and New Testaments, a table of references, list of miracles of Jesus, list of parables, a table of the Epistles and Gospels of the Sundays and feast days, and Bible reading guides for individuals and study clubs.

We Spell and Write (Grade 7)

By Ervin E. Lewis, Elizabeth B. Lewis, and Herman L. Shibley. Paper, 111 pp., 40 cents. The McCormick-Mathers Publishing Co., Wichita, Kans.

This workbook for grade 7 is the latest addition to a new popular series. The publishers say that the book for grade 8 will be ready about July 15.

The series is planned to develop good study habits and it provides a scientific method of word analysis that enables and encourages the student to add new words to his vocabulary. Lessons in penmanship are correlated with the spelling units.

There are illustrated story lessons and activities in five uniform sections, one for each day of the week. Each new word is introduced in context and is repeatedly manipulated in meaningful spelling and writing situations.

Leisure and Recreation

By Martin H. and Esther S. Neumeyer. Cloth, 411 pp. A. S. Barnes & Co., New York, N. Y.

This revision of a textbook first issued in 1936 discusses leisure and recreation in their sociological aspects. The authors consider the problems largely from the standpoint of publicly provided recreation. They have a completely secular approach to a personal and a community philosophy of life and they consequently offer no solution of the problems of the man who seeks deeper satisfaction in his recreative and free-time activities.

Your Life in the Country

By Effie G. Bathurst. Cloth, 399 pp. McGraw-Hill Book Co., New York, N. Y.

This book is written from the consumer standpoint and is planned to give children of high school age an insight into the management of personal and farm family resources. The serious teacher will miss the lack of consideration for the

religious and spiritual elements of rural life which give deeper significance to the total privilege of growing up and rounding out a life in the country.

John England . . . American Christopher

By Dorothy Fremont Grant. Cloth, 184 pp., \$2.75. The Bruce Publishing Company, Milwaukee 1, Wis.

John England, the first bishop of Charleston, S. C., worked in a diocese of politely prejudiced southern gentlemen, poor whites, slaves, and a few Catholics—decidedly few, especially because a considerable percentage of them no longer practiced their faith. His incumbency was successful, for he earned the respect and devotion of his contemporaries of all faiths. How he did it is remarkable, and enlightening for the American Catholic of today, who faces a similar problem. Most people no longer call him a "lost soul," because most people aren't that concerned about the soul, but his greatest obstacle today still is to convince his fellow citizens that his creed is rationally acceptable, that to be a Catholic does not *de facto* exclude any possibility of intellectual vigor, that a Catholic in politics does not mean the prelude to a Pope in Washington.

The Happy Grotto: Lourdes

By Fulton Ousler. Cloth, 79 pp., \$1.50. The Declan X. McMullen Co., Inc., New York 7, N. Y.

This book is aptly designated "A reporter's account" of the miraculous grotto of Lourdes. Even the least interested person will enjoy the very modern and graphic account of the numerous cures and the religiously satisfactory outcome of the cures that did not happen.

Index to Catholic Pamphlets in the English Language

Compiled by Eugene P. Willging. Paper, 72 pp., \$1.25. Published by Eugene P. Willging, 513 Webster St., N.W., Washington 11, D. C.

This is the fourth volume in the valuable series compiled by Mr. Willging. It provides a comprehensive list of the publications issued between June, 1946, and November, 1948. All entries are classified according to accepted library practice, and include sufficient notations to give a clue to the value of the content. An alphabetical index of titles and authors is provided.

1949 Booklist of the Marian Library

Compiled from reports of field workers. Pub. by Marian Library, University of Dayton, Dayton 9, Ohio.

This 1949 catalog lists 10,539 books pertaining to our Lady with the libraries where they may be



Bishop John England, the American Christopher.

found. Books listed are in one of six languages: English, French, German, Italian, Latin, and Spanish. Not all the books listed in this union catalog are to be found in the national Marian library at the University of Dayton which has sponsored the project.

Public-School Publicity

By Gunnar Horn. Cloth, 37 pp., \$3.50. Inor Publishing Co., New York, N. Y.

This practical how-to-do-it book offers an endless variety of suggestions for publicizing the work of the schools. Valuable in the hands of a thoughtful principal.

Home Economics Education in the Senior High School

Compiled by Kate W. Kinyon and Evelyn G. Jones. Paper, 425 pp. Published by the Denver board of education, Denver, Colo.

This instructional guide, with detailed outlines and bibliographies, was written by a group of teachers of home economics in the Denver senior high schools.

Martin and Judy Songs

Compiled by Edith Lovell Thomas. Cloth, 99 pp., \$2.50. The Beacon Press, Boston 8, Mass.

This collection of songs for small children includes seldom heard folk songs and modern pieces.

Student Social Responsibility

Paper, 51 pp., \$1. Fides Publishers, Inc., 325 Lincoln Way West, South Bend 5, Ind.

The result of a conference of Young Christian Student leaders. Discusses politics, labor, relief, and discrimination.

Suggestions With Regard to Some Persistent Elementary School Problems

Bulletin of the School of Education, Indiana University, Jan., 1949. Paper, 35 pp., 50 cents. For sale by the Indiana University Bookstore, Bloomington, Ind.

The leading article in this issue of the Bulletin would help principals of Catholic schools and pastors to convince some parents that beginning the first grade before the child has the necessary maturity (both mental and environmental) may be disastrous. The article is a common-sense discussion of "Age of Entrance into First Grade."

Sacred Music

J. Fischer & Bro., 119 West 40th St., New York. Sacred Works arranged for three-part choral singing include "Te Saeculorum Principem"; "Ecce Panis Angelorum"; "Adoramus te Christe," Dubois; "Cor Jesu, Salus in Te Sperantium," Schultes. Arrangements are by Philip G. Kreckel. A Requiem and Libera by Oswald Joos, written for mixed voices, has been transposed by Kreckel for a four-part male choir (80 cents).

Popular Chant Masses, Motets, and Benediction Hymns

J. Fischer & Bro. Paper, 116 pp., 35 cents. Gregorian chant selections for schools, churches, and choirs in modern notation.

What's Doing in 1949—A Guide to the Events of the Year Ahead

By M. B. Schnapper. Cloth, 108 pp., \$2. Public Affairs Press, 2153 Florida Avenue, Washington 8, D. C.

An almanac of events in 1949 listed chronologically, and categorically, and a guide to special days of the year. Subjects included are expositions, festivals, conventions, horse races, anniversaries, concerts, theatrical events, art exhibitions, etc.

How to be Pure

By Donald F. Miller, C.Ss.R. 5 cents. Liguorian Pamphlet Office, Liguori, Mo.

The Fabric of the School

A School Plant Questionnaire

Brother Eugene Streckfus, S.M.*

(Continued from the March issue)

THE March issue of the JOURNAL contained a questionnaire with seven subdivisions or main items concerning the evaluation of a Catholic school plant. These seven main points were again subdivided and scored on a later questionnaire. There were 107 different questionnaires scored by religious administrators, teachers, and priests. It has been possible to check only another 25 persons orally. Each subdivision was treated statistically, checked and rechecked. The author took the privilege to round out all scores in order to avoid the use of complicated decimal fractions.

Subdivisions Used

It will be noticed at a glance that practically all of the subdivisions of the main seven items were employed as guidance considerations in the first questionnaire. This made for a certain amount of consistency.

Could the Scores Have Been Guessed?

It seems not. Many were surprised at the composite scores because they did not represent their individual opinion. An average score never represents anyone's score in particular but other scores may happen to agree with the values because of coincidence or chance. The author is of the opinion that a score of this type should be treated as a minimum rather than as an ideal. This represents a *status quo* in progress and is almost out of date before it is published. In statistical treatment, the deviates on either side of the average must be brought down or up to an average level. With objective materials this system is valuable but with dynamic ideas a constant revision must be made and even then conclusions are many times in the wrong.

Please distribute the points assigned to the main items among the subnumbers below that particular item.

	No. of Points
1. Location of the School Plant	145
1. Accessibility	35
2. Environment	35
3. Transportation facilities	25
4. Size of site	15
5. Arrangement of space and buildings	25
6. Landscaping	10
2. The School Building	149
1. Flexibility for use	34
2. Economy of space	20
3. Noise level	35
4. Paint scheme in general	15
5. Storerooms	15
6. Stairs and exits	20
7. Architectural scheme	10
3. Academic Classrooms	198
1. Size and proportions	33

*Chaminade College, Clayton 5, Mo.

	No. of Points
2. Color scheme	13
3. Soundproofing	15
4. Natural lighting and ventilation	30
5. Artificial lighting	20
6. Chalkboards	25
7. Teachers' cabinets	12
8. Equipment for teaching	20
9. Pupil stations (desks)	30
4. Special Classrooms	138
1. Biology laboratory and lecture	18
2. General science	15
3. Physics laboratory and lecture	18
4. Chemistry laboratory and lecture	20
5. Commercial rooms (includes typing)	20
6. Industrial-arts rooms	12
7. Fine arts rooms (includes music)	20
8. Home economics (includes sewing)	15
5. General Rooms	131
1. Auditorium	17
2. Gymnasium	18
3. Physical education rooms	8
4. Library	30
5. Cafeteria or lunchroom	18
6. Medical and rest rooms	8
7. Stationery or bookroom	6
8. Small assembly room	5
9. Storage for classroom equipment	6
10. Student chapel	15
6. Administration Rooms	83
1. School offices	26
2. Teachers' rest and workrooms	13
3. Community rooms	10
4. Janitors' dressing room or rooms	8
5. Record files and fireproof vault	18
6. Reception room	8
7. Mechanical Equipment	163
1. Heating and ventilation system	35
2. Drinking fountains	16
3. Student and athletic showers	14
4. Fire-protection equipment	13
5. Electric system	12
6. Telephones	12
7. Radios, movie and opaque projectors	13
8. Loud-speaker equipment	8
9. Cleaning and polishing equipment	12
10. Clock and signal devices	12
11. Water supply as to pressure	16

1. Location of the School Plant, 145 points

No. 1 and No. 2 scored the highest evaluation. Very little value was given to the size of site and landscaping. At first sight it seemed that it might be possible that the scorers ran out of points by this time and had just given the remainder to the last items. This conclusion seems to be unwarranted, if the questionnaire be examined as a whole unit. Judging by the scores granted, the Catholic teachers in Catholic schools place very little value on the size of a site and landscaping. The trend leans more to the practical side of things, possibly realizing that the so-called "nonessentials" will come as a matter of fact. No. 2 environment, carries a relatively high evalua-

tion. This at first sight, seems to contradict the value placed on landscaping but on oral questioning, environment was understood to mean, a quiet and respectable neighborhood. Such a neighborhood could be found and taken advantage of without landscaping one's own property. Several commented, "Let's not waste our property in useless decorations when we are almost always short of a sufficient playing ground area."

2. The School Building, 149 points

When these points were distributed No. 1, the flexibility for use, and No. 3, the noise level, received the highest evaluations. It has long been noted by the author that Catholic schools and Catholic hospitals are unnecessarily and entirely too noisy for nerve comfort. No. 4, paint scheme in general and No. 7, the architectural scheme, did not fare so well. Maybe, the scorers didn't care to squander too many points on these items at the expense of other items they accounted as of more value. No. 6, stairs and exits, received the third highest number of the points, thus indicating in a practical form, that stairs and exits should not be placed at random throughout the schoolhouse. In No. 2, the economy of space, the teachers again seem to point to the conclusion that this item should decidedly be considered of importance in a Catholic school, both elementary and high schools.

3. Academic Classrooms, 198 points

The composite score for No. 1, size and proportion, indicates in a practical way that teachers want working space. Some scorers stated, "We need more space because we tend to have overcrowded classes—Our classroom must have received scant consideration when the school was erected." The solution for the future school plant would be to provide more suitable classrooms, get more teachers or somehow decrease the classroom enrollment of the present and future schools. There seems to be a shortage of Catholic religious teachers at present. That would eliminate one of the possibilities, i.e., more teachers. Another high score was No. 4, natural lighting and ventilation. There were not enough written or oral comments to indicate why this item should be so highly evaluated. Possibly, it might be related to No. 1. If small classrooms are overcrowded the conditions tend to associate themselves with poor ventilation, etc. No. 9, pupil stations or desks, received the same evaluation as natural lighting and ventilation. At times Catholic schools with poorly designed and ancient desks are to be found. Perhaps, some

(Continued on page 139)



St. Augustine's Parish School, Culver City, Calif. M. L. Barker & G. L. Ott, Los Angeles, Architects.

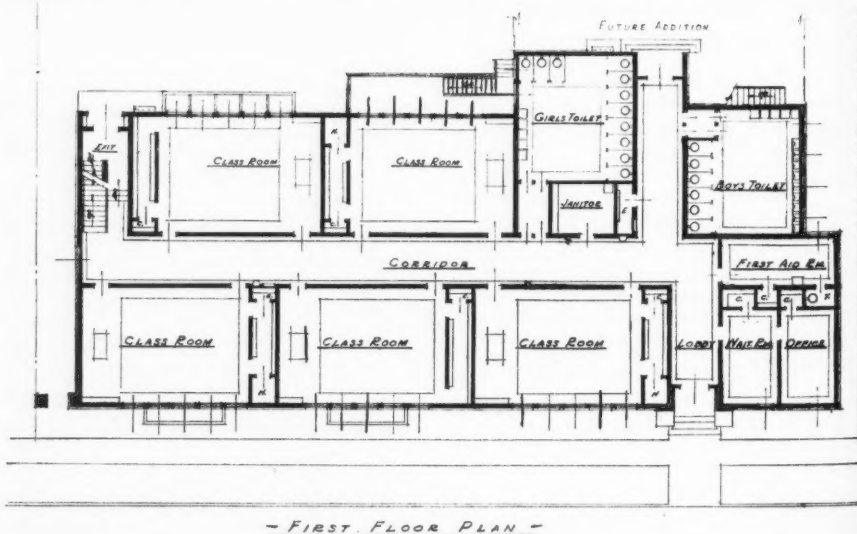
A Modern California Parish School

St. Augustine's Parish at Culver City, Calif., let a contract for the erection of a school building on January 30, 1948, and the building was occupied on September 15 of the same year.

The two-story building (as required by law in the city of Los Angeles) is entirely of reinforced concrete, including the roof framing. The roof is covered by composition membrane and clay tile. The exterior surface of the building is left rough but is painted.

M. L. Barker and G. L. Ott, Los Angeles architects, designed the building in modified Italian style. The site has a frontage of 160 feet and a depth of about 500 feet. The building, planned for future addition, has 11 classrooms, 2 offices, a library, and a cafeteria with kitchen.

The floors are covered with asphalt tile laid directly on the concrete slab. Walls are plastered on metal lath and painted. Nonbearing partitions are plastered on metal lath and steel studs. Ceilings are of acoustic plaster on suspended metal lath. Doors are of the



solid slab type with steel sash. Toilet rooms have tile floors and wainscoting and marble partitions. Lighting is of the semi-indirect incandescent type.

The heating arrangement, as shown on the plans, is interesting. Each pair of two classrooms has its own heating unit — gas fired with forced air thermostatically controlled.

The cafeteria in the basement has a ceiling of acoustic tile. The adjoining kitchen is equipped with modern stainless steel fixtures.

As it stands at present the building will accommodate 500 pupils. It was erected at a cost of \$193,000 — \$8.95 per square foot, 73 cents per cubic foot, and \$386 per pupil.



Another View of St. Augustine's School is shown above. To the right is a close-up view of the Main Entrance.



A School Plant Questionnaire

(Continued from page 137)

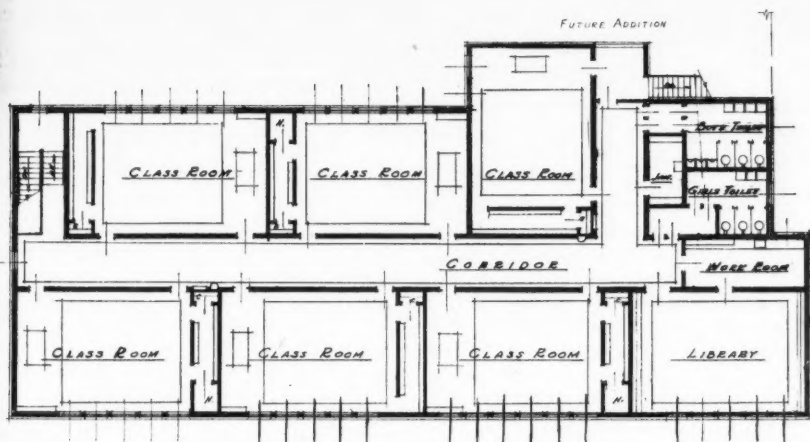
of the new possibilities in modern school desks could have convinced the teachers and administrators that the choice of desks should be an important consideration and that they should be carefully selected when renovating or erecting a new school.

Nos. 2 and 3 will be a surprise to some architects and school planners. A close correlation was predicted for noise level and sound-proofing. One seems even to connote the other, in present-day building practices. The paint scheme in general, the landscaping, and the evaluation for No. 2, seem to be correlated or it might even be a coincidence. Just why the beautifying items of this questionnaire should receive a lower evaluation than the practical items is a mystery. On many occasions our teachers are even accused of being impractical.

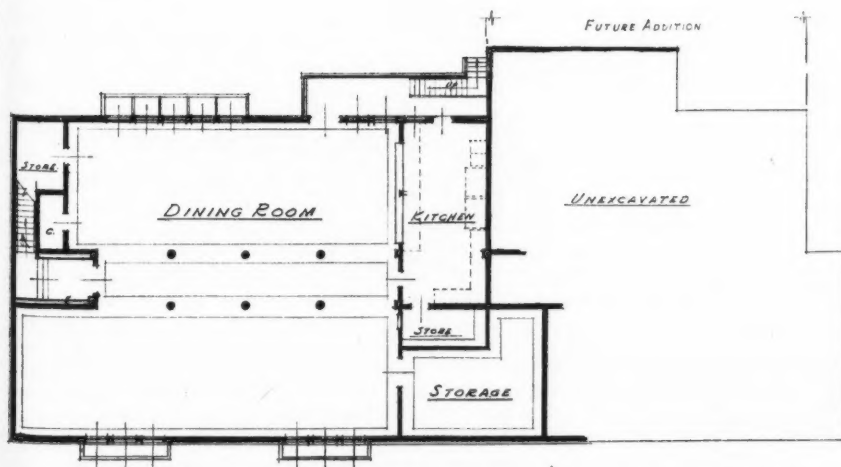
Blackboards or chalkboards also received a fairly high score as well as equipment for teaching.

4. Special Classrooms, 138 points

No. 4, chemistry laboratory and lecture; No. 5, commercial rooms, including typing; and No. 7, fine arts rooms, including music, shared an equal division of points. No. 1, biology laboratory and lecture and No. 3, physics laboratory and lecture, came next highest in point values. General science and home economics were placed below the other sciences in point value distribution. There was a predominance of feminine teachers answering these questionnaires and therefore somewhat of a puzzle was created when home economics, including sewing, received a low point rating. Could this indicate a desire on the part of some teachers to stress the commercial department at the expense of the home-economics department? So far, no reasonable explanation has been found for the



Plan of the Second Floor.



Plan of the Basement.

St. Augustine's Parish School, Culver City, Calif. M. L. Barker & G. L. Ott, Los Angeles, Architects.

low home-economics score. This shift indicates that much more investigation must be done along this and other doubtful controversial values so far unaccounted for.

No. 6, industrial-arts rooms, received about the expected score. The intrinsic worth of this item seems not to interest, too much, the scorers or, since it is practically nonexistent in many Catholic schools its absence is taken for granted. This relatively low score for industrial-arts rooms could also mean that the type of students attending Catholic schools are not interested in this particular course to any extent. This low score may also be interpreted to mean that even though industrial-arts courses would be taught, their importance is not of very great value in the eyes of the Catholic teacher and administrators.

No. 7, fine arts rooms, including music, received a better score or rating than similar items above. This could indicate that the Catholic schools are satisfied with "teaching fine arts" and would not be too much interested in the immediate application of its principles in the school itself. Again, this vote for fine arts could mean that if the proper tools and the space is there for the operation of a good department, the subjective objectives would be attained without bothering about its immediate applications.

No. 1, biological laboratory and the lecture, is scarcely rated in point value above No. 2, general science. It seems that, in the prescoring stage, the biology laboratory and lecture would considerably outdistance the value for general science. Some of the oral reactions would indicate that a separate laboratory would not be needed for this science and that it should be combined with chemistry or general science. Except in larger schools, the sciences are usually combined in one or two laboratories. This practice seems to provide better flexibility for use and more utilization of space.

5. General Rooms, 131 points

It would be well for school builders and administrators to note the evaluation for No.

Mass in a Maltese Bank

Archbishop Gonzi, at the request of the management, sang high Mass in the Barclays Bank, Malta, distributing Communion to staff members. After the Mass, the statue of the Sacred Heart, above the improvised altar during the celebration, was affixed to the wall above the vault, and the premises were dedicated with the following prayer: "To Thee, O Sacred Heart of Jesus, we consecrate this bank. Do Thou bless it and make it prosper. Do Thou direct our meetings, sanctify our work, our amusement, our rest. . . . May this bank be like a temple in which we make Thee dwell by our love for one another . . . be like a center where we seek to give one another good example, so that by our deeds we may move others to spread and increase with us the glory of Thy Sacred Heart."

4, library. An oral checkup indicates that the points would have been higher had only the secondary teachers been considered. No. 2, gymnasium, and No. 5, cafeteria and lunchroom, are tied for second place. In fact, these two items are rated comparatively higher than the auditorium and the student chapel. Many of the scorers were from the elementary school department where the student chapel is relatively unnecessary and not even advisable. On the oral checkup some thought that the auditorium and the gymnasium should have been combined as a unit, but since many of the newer secondary schools have student chapels as well as a separate auditorium, these items were kept as separate divisions of the questionnaire.

Item No. 3, physical education room, could have been combined with the No. 2 gymnasium. Some commented that such a room, as a distinct section or division confused the scorers.

No. 8, small assembly room, is not in vogue to any extent in Catholic schools. Here again, this item could very well be combined with the auditorium and treated as a unit. The remaining values speak for themselves without comment.

6. Administration Rooms, 83 points

This evaluation and the distribution are sufficiently clear without too many comments. The relatively low score for No. 2, teachers rest and workroom, would possibly mean, that the religious teachers' residence is fairly close to or adjacent to the school in most instances and therefore, in general, they are of relatively little importance to a Catholic school. It might also mean, at least in some instances, that teachers are "too busy to make use of these facilities." The scorers seem convinced that item No. 5, record file and fireproof vault, should receive considerable attention.

Item No. 6, reception room, seems hardly to have been considered as an item of little importance. Some commented, "There is little need for one—the graduating room sometimes serves this purpose." Others stated that, "Parents and agents could just as readily contact the proper teacher in his or her room—agents generally apply at the convent after school hours—most supplies are bought through the parish authorities."

No. 4, janitors' dressing room or rooms, received a very considerable number of points and seems to be considered a necessary department of a school. One comment had this to say, "The janitor sometimes runs a school so why not give him an office." In this case the commentator registered a low protest vote of "0." There were actually several other zero scores for this item!

7. Mechanical Equipment, 161 points

Only one item, No. 1, heating and ventilating, received a relatively high score of points. The remaining items seemed to have received their expected proper evaluation, i.e., practically no comments were made to give the impression that they should be otherwise. It probably would have been better procedure

to combine Nos. 7 and 8, also No. 3, would have been better placed under "gymnasium" above.

Some damaging comments were made relative to the public-address system. This item, at least by name, was not mentioned specifically because it is not in too general use as yet and because its abuse and improper use at the present time would probably cause many protest votes. The public-address system is a relatively new educational tool whose possible value and educational use is not as yet fully appreciated.

The last item No. 11, water supply as to its pressure, is or seems to be correlated with No. 2, drinking fountains.

Some General Conclusions

1. These composite scores will need considerable rectification as to division and evaluation.

2. Possibly, this evaluation sheet could be used as an "experimental model."

3. An evaluation system of this type would need constant revision if it is to be employed as a reliable measure of present practice and future prediction.

4. Much more interest must be aroused to create a demand for good and better schools with up-to-date ideas.

5. Beauty in school buildings is not of prime importance in order to give a good education but a valuable application of principles.

6. Catholic universities should make an effort to acquaint their students with the possibilities of postwar construction practice.

7. A handbook and score card should be published to permit an early "experimental evaluation" of Catholic schools.

8. Provision should be made for items "not found and not deemed necessary."

9. Enough study has not been made in this field of Catholic education to establish a reliable and valid score card.

Sequoyah, the Cherokee

Perhaps the only "literary pension" ever awarded in America was given by the Cherokee Nation to Sequoyah, or George Guess, a lame half-breed who devised the Cherokee syllabary, the first attempt to reduce an Indian tongue to writing. Its 85 characters were something of a philological miracle, for it has been said that Sequoyah could teach a child to read and write in less than a week. At any rate, in 1824, three years after the alphabet was completed, one of his disciples translated part of the Gospel into Cherokee, and in 1828, *Phoenix*, a Cherokee newspaper, was established. In 1848 three fourths of the tribesmen not forced to migrate west were literate—a better average probably than white men of the day could boast. Sequoyah died in August, 1943, near San Fernando, Mex., in an attempt to find the lost band of Cherokees tradition reported in the West.

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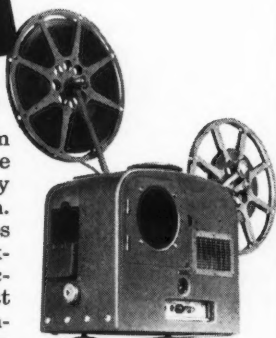
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Audio-Visual Aids: A Cooperative Service

Evaluation of Audio-Visual Aids

George E. Vander Beke, Ph.D.,* Compiler

THE following evaluations are the judgments of teachers forming a National Committee sponsored by THE CATHOLIC SCHOOL JOURNAL. It is hoped that this service will provide the Catholic schools with a list of suitable materials in the field of audio-visual educational aids. These appraisals are the findings of the teachers reporting them and it is assumed that the ratings given are influenced by subjective factors found in any rating system. The use of the P (poor) rating will be subject to review by the compiler of these evaluations.

X. What Is a Map

16mm. Sound. 11 min. Young America Films, 18 E. 41st St., New York 17, N. Y. Sale, \$40. Rental, \$1.50. Black and White.

Contents. A small girl tries to write to her friend and explains what her bedroom looks like. By use of animation and special photographic techniques, the concept of maps is introduced and explained, first in terms of a plan of a living room, then in terms of a map of the neighborhood.

Appraisal. This film was released in 1947 by Teaching Films, Inc. It is a fine movie and will be found helpful by grade teachers.

Utilization. In elementary level geography classes.

X. Light and Shadow

16mm. Sound. 11 min. Young America Films, 18 E. 41st St., New York 17, N. Y. Sale, \$40. Rental, \$1.50. Black and White.

Contents. An introduction to the nature and behavior of light. Demonstrates how light rays are reflected and explains such terms as luminous, transparent, translucent, and opaque.

Appraisal. This film uses good motivating devices which will interest young children in general science classes.

Utilization. In intermediate and upper grades. Have the children perform some of the things they see in the film.

X. Wonder Worker of Peru. The Story of Blessed Martin de Porres

35mm. Film strip. 63 Frames. Guardian Films, 147 E. 5th St., St. Paul 1, Minn. Sale, \$6. Color.

Contents. This film strip portrays the life of Blessed Martin de Porres, the South American Dominican Brother. The color work on these 35mm. frames is creditably done and will receive a fine reception from users. The Catechetical Guild should be encouraged to produce more of these materials.

Appraisal. A good teaching device to assist in learning more about a true miracle worker.

Utilization. For schools, adult groups, and general study clubs.

X. The Nature of Democracy

35mm. Film strip Seven films. The Jam Handy Organization, 2821 E. Grand Blvd., Detroit, Mich. Sale, \$33.50. Color.

Contents. This is a series of seven discussional slide films produced in color by Curriculum Films, Inc. Each film guides a discussion by the audience. With each series there is a booklet of suggestions

for properly using the films. The subjects are: (1) Democracy at Work. (2) Freedom of Religion. (3) Equality Before the Law. (4) Taking Part in the Government. (5) Freedom of Expression. (6) Education. (7) By and For the People.

Appraisal. A well-prepared series of slide films. They should provoke much discussion and thereby provide a better understanding of how democracy works.

Utilization. In high schools, colleges, adult groups. A whole year's program could be based upon these films.

X. You and Your Work

16mm. Sound. 11 min. Coronet Films, Coronet Bldg., Chicago 1, Ill. Sale: Black and White, \$45. Color, \$90. Rental available.

Contents. The story of Judd Taylor; his failure in a good job and his ultimate rehabilitation and success.

Appraisal. Every student counselor will welcome this film. Being satisfied and happy in one's work; the right attitude and approach to a job; achieving personal adjustment, are basic problems in the life of every teen ager. A discussion of the

THE RATING CODE

(X) An excellent device, closely related to teaching needs, one that will be continually useful.

(G) A good device, one that may be used, but generally supplementary in nature.

(P) A poor device, one that would have little or no value in teaching. Distorted facts are included.

The Committee will not approve any films dealing with faith, morals, or religion which have not been approved by the proper ecclesiastical authorities at the time of production.

scenes in this movie by a class should be followed by personal conferences.

Utilization. In high school classes.

X. Improve Your Pronunciation

16mm. Sound. 11 min. Coronet Films, Coronet Bldg., Chicago 1, Ill. Sale: Black and White, \$45. Color, \$90. Rental available.

Contents. While practicing his speech, to be given at a class banquet, Bill begins to realize his own pronunciation shortcomings. So, he formulates a program for improvement using these rules: (1) pronounce every syllable, (2) pronounce each sound correctly, (3) use accepted pronunciation, and (4) use natural pronunciation.

Appraisal. A practical situation will bring home to your students the need for speech training. Properly motivated drill will bring results.

Utilization. In junior and senior high schools.

X. The Cell — Structural Unit of Life

16mm. Sound. 11 min. Coronet Films, Coronet Bldg., Chicago 1, Ill. Sale: Black and White, \$45. Color, \$90. Rental available.

Contents. A presentation of a living cell. The moving, living protoplasm in a leaf cell. The amoeba taking food, growing, dividing. A demon-

stration of the functional differences in cell structure.

Appraisal. The use of microphotography brings to the student the basic function of living things.

Utilization. In junior and senior high school classes.

X. The Mosquito

16mm. Sound. 11 min. Encyclopaedia Britannica Films, Inc., Wilmette, Ill. Sale, \$45. Rental, \$2.50. Black and White.

Contents. Reveals the life cycle of the mosquito, and emphasizes the vital importance of malaria mosquito control. With close-up photography the film portrays egg laying, egg hatching, the molting process, the pupa stage, and the emergence of the adult mosquito. It then presents examples of areas where mosquitoes breed, and demonstrates effective methods for combating the insect.

Appraisal. An excellent science film.

Utilization. In general science classes.

X. French Children. A farm family in Brittany

16mm. Sound. Encyclopaedia Britannica Films, Wilmette, Ill. Sale, \$45. Rental, \$2.50. Black and White.

Contents. Provides an interesting and enjoyable visit with a farm family living in Brittany in Western France. Emphasizes family living, showing the work of each member of the family and revealing customs and traditions. Includes characteristic activities in the village school, and a trip to a neighboring town offers glimpses of the French countryside including an old castle.

Appraisal. A well-planned film.

Utilization. In primary and intermediate grades in social studies, geography, language arts and reading.

X. Ice Cream

16mm. Sound. 11 min. Encyclopaedia Britannica Films, Wilmette, Ill. Sale, \$45. Rental, \$2.50. Black and White.

Contents. Takes pupils "behind the scenes" to show how one of their favorite foods is produced. Portrays first the making of ice cream by a housewife at home. Shifts to a large ice cream plant and describes various stages in the manufacture of commercial ice cream. Follows the product as it is delivered to a retail outlet where it is stored in cabinets and then sold.

Appraisal. Up to the usual excellence of Britannica films.

Utilization. In elementary grades in social studies, science, health, language arts, and reading. In junior high school home-economics classes.

Cost of "Care" Packages Reduced

The Economic Co-operation Administration is reimbursing CARE for ocean freight and internal transportation costs in Marshall plan countries. The result has been reduction in the price of several packages and increase in the contents of others. Woolen-blanket parcels may be sent now for \$7.75 instead of \$10, 10-pound packages of lard, for \$4.75 instead of \$5.50. Food packages for Greece and Italy now have three more pounds of meat and sugar, an extra pound of chocolate, more than twice as much coffee, and some additional lard. Because grain is more plentiful in these countries, now, flour has been reduced from seven pounds to two. The package weighs 26 pounds 3 ounces and is worth considerably more in retail value. It still costs \$10, however, and delivery is still guaranteed.

It has been announced that CARE, unable to renew its agreement with the government, can no longer send packages to Hungary. Most orders dated prior to December 31 have been delivered, and refunds are being made on orders which will not be received.

CARE's address is 50 Broad St., New York 4, N. Y., and its branches are established throughout the country.

*Registrar and Professor of Education at Marquette University, Milwaukee, Wis.



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Catholic Education News

SIGNIFICANT BITS OF NEWS

National Liturgical Week

The National Liturgical Week for 1949 will be held in St. Louis sometime during the summer. Its special theme will be "The Sunday for Christ."

The most important result of the 1948 Liturgical Week held in Boston has been the establishment of the Boston Sacramental Apostolate. It consists in a monthly Liturgical Saturday—a pontifical Mass, at which the whole congregation will sing the Ordinary chants, a homily upon a liturgical subject, a conference and an open discussion—and explanation of the liturgy and

prayers of Holy Week as the rites are performed in the sanctuary of Holy Cross Cathedral.

Liturgical Music Conference

The music department of the Catholic Sisters College, Catholic University, is sponsoring a Third Liturgical Music Conference, May 2-4, in Cincinnati, Ohio. Its program will include demonstration of classroom techniques in teaching music at primary, elementary, and junior high school levels, discussion of current problems in liturgical music, a question period, liturgical rendition of solemn pontifical Vespers by the schola cantorum of the Seminary, solemn pontifical Missa Cantata by 1500 grade school children, and a choral concert.

The success of preceding conferences has demonstrated the interest of Catholic educators in music as part of the child's religious and cultural development. The conference at Cincinnati should provide inspiration and enrichment for anyone connected with Catholic education.

Sanitation Institute

A three-day institute of sanitation and modern cleaning methods will be held in Chicago from April 4-6, to demonstrate theories and methods of cleanliness to sanitation administrators of hospitals, plants, schools, etc. The course has been organized under the following topics: program planning, fact finding, theories of detergency, equipment and methods for cleaning floors, walls, windows, etc., insect and rodent control, the science of disinfection, cafeteria sanitation, and ways and means for economy. The institute is sponsored by The National Sanitary Supply Association, under the direction of Executive Vice-President, Leo J. Kelly.

Diocesan Opera Guild

Rev. Arthur J. Hagan, under the patronage of Archbishop Cushing, is forming the Boston Archdiocesan Opera Guild. Its director will be Luigi Vena. The Guild, though a distinct organization, will be associated with the successful Archdiocesan Choral Society, conducted by Theodore Marier.

Radio Acceptability Results

Results of this year's radio acceptability poll, conducted by the press commission of the NFCCS, places "The Life of Riley" as the nation's most morally acceptable comedy show, with Jack Benny a close second. John Lynch, a junior at St. Joseph's College, Rensselaer, Ind., chairman of the commission, said the survey of 100 colleges seemed to indicate that comedians on the whole are becoming more aware of their moral responsibility.

Toward Canonization

His Eminence Adam Cardinal Sapieha, Archbishop of Cracow, Poland, has instigated the diocesan process of the cause for the beatification of Sister Mary Faustina, of the Congregation of Our Lady of Mercy, to whom, it has been said, our Lord appeared between 1931 and 1938 to reveal a new devotion to Divine Mercy.

Wagh Lectures in America

Evelyn Waugh, English Catholic convert novelist, long the "patron saint" of the *avante garde* and immensely popular in America since the publication of *Brideshead Revisited*, is lecturing quite successfully to audiences largely non-Catholic in major American cities. His topic is "Three Convert Writers: Chesterton, Msgr. Ronald Knox, and Grahame Greene." He has appeared thus far in New York, Washington, Chicago, New Orleans, and Milwaukee.

Exchange Professor from Louvain

This semester Very Rev. Paul Sobry, *Docteur es Lettres*, Canon of Bruges and professor of general literature and literary theory at the University of Louvain, is lecturing as an exchange professor at the Catholic University of America. Since he is active in European academic life, study under Canon Sobry provides an unusual opportunity for American students to acquaint themselves with methods of European scholarship. He is conducting a seminar in Newman's *Idea of a University*, a course in French literature in its relations with other European literatures, and a lecture series in English, open to the public, on recent movements in Dutch and Belgian letters.

Tribute to Pius XII

The special March issue of *The American Ecclesiastical Review*, published at the Catholic University of America, is a study of the Pope, his work and his teachings, intended not only as refutation and explanation for the attacks upon him by Communists and others who are against God, but also as a manifestation of the esteem the American hierarchy has for its leader. Contributors are Cardinal Spellman; Archbishop McNicholas, chairman of the Executive Board of the NCWC; Archbishop Cushing; Bishop Ready, former chairman of NCWC; Bishop Thomas J. McDonnell, national director of the Pontifical Society for the

(Continued on page 26A)



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Catholic Education News

(Continued from page 24A)

Propagation of the Faith; Msgr. Francesco Lardone, director of the Ecclesiastical Schools at Catholic University and formerly on the staff of *L'Osservatore Romano*; Msgr. Maurice Sheehy, a naval chaplain in World War II and now head of the Department of Religious Education at Catholic University; Msgr. John J. McClafferty, dean of the National Catholic School of Social Service; Dr. Francis J. Connell, C.Ss.R., professor of moral theology at Catholic University; Dr. Michael J. Gruenthaner, S.J., associate professor of sacred scripture at the University and editor-in-chief of *The Catholic Biblical Quarterly*; Dr. William J. Lallou, associate professor of liturgy at Catholic

University; Dr. Edmond Darvil Benard, assistant professor of sacred theology; Dr. Edward Roelker, professor of Canon Law at Catholic University; Dr. James A. Magner, procurator of the University and organizer of The Carroll Forum; Dr. Joseph B. Collins, S.S., national secretary of The Confraternity of Christian Doctrine; Dr. Thomas Owen Martin, assistant professor of moral theology at C.U.; and Dr. Joseph C. Fenton, editor-in-chief of the *Review* and associate professor of dogmatic theology.

The issue, the cover of which will be colored in Papal white and gold, is sixty per cent larger than usual editions of the *Review*.

SCHOOL ITEMS

In Bed at School

This should convince children that in these days there's little purpose for playing sick. Jerry Romano, 9, of Des Moines, Iowa, really is sick. He has been confined to bed because of hip infection,

but he goes to school anyway. The diocesan superintendent of schools has provided a two-way communication system by means of which he "attends" class and recites his lessons just as he did when he went every morning to St. Anthony's School. His friends have to carry his written work to the teacher, but, in essentials, his bed has become very much like the desk in his old fourth-grade classroom.

High School Paper Launches Communion Crusade

The paper of Cathedral High School, Milwaukee, Wis., has begun a campaign to enlist families in their community in a Sunday Communion Crusade against atheism.

Procures Audio-Visual Aids From Europe

Rev. Louis A. Gales of St. Paul, who directs the Catechetical Guild, has arranged for the importation of film strips and slides produced in Paris, Vienna, Milan, and other cities of Europe by Catholic societies or for Catholic purposes. A pioneer in the field, he has found audio-visual education fascinating because pictures may be understood where language is not, and through films Catholics of the world in the future can possess a more powerful intellectual unity.

Fire Destroys School

On February 14, fire destroyed the 35-room brick and marble mansion known as Bellefontaine in which the Fathers of Mercy opened a preparatory school last fall at Lenox, Mass. Efforts of students, faculty, and firemen saved 5000 books and a painting valued at \$15,000. Nearly everything else was ruined.



Our Lady of Mercy Preparatory School Destroyed by Fire.

The school, known as Our Lady of Mercy Preparatory School, a novitiate of the Fathers of Mercy, has resumed classes in a building on the near-by estate of Col. H. George Wilde. Rev. Raymond Borcino is rector of the school.

EDUCATIONAL MEETINGS

Conference on Teacher Education and Professional Standards

The first of eight regional conferences in teacher education and professional standards, held January 10-11, in Washington, D. C., based its discussions upon a keynote address by Dr. Ralph McDonald, executive secretary of the N.E.A. and Dr. T. M. Stinnett, associate executive secretary. Its principal topics were achieving higher standards of certification, meeting the crisis in elementary teacher supply, and strengthening and improving teacher education.

All eight of these conferences are intended to lead to thorough discussion of all problems indicated in the agenda and planning by each state delegation of an action program to be carried forward within its state. Other regional meetings were held between January 14 and February 12. Reports of the regional conferences will form the bases for discussion at a national conference next summer.

American Association of Colleges for Teacher Education

Held February 24-26 in St. Louis, Mo., the first annual meeting of the American Association of Colleges for Teacher Education, discussed the

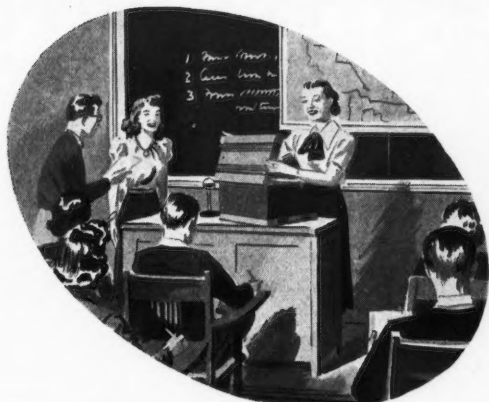
(Continued on page 28A)

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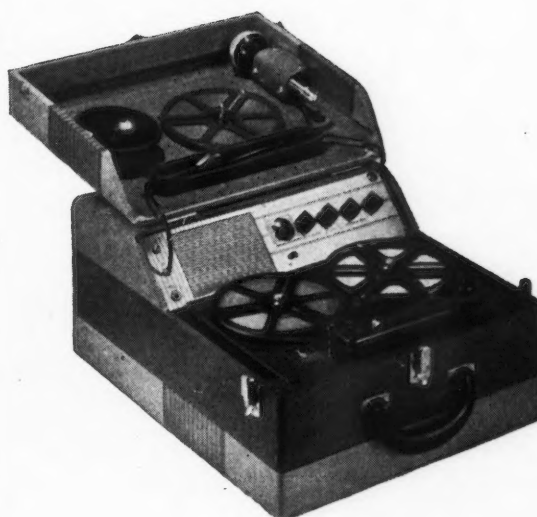


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Catholic Education News

(Continued from page 26A)

development of its program; the relationship among universities, teachers' colleges, and colleges of liberal arts in teacher training; problems in accrediting; a program of studies for the Association. A committee under the chairmanship of Dean Marion R. Trabue, Pennsylvania State College, reported on the "Preparation of College Teachers," and a committee headed by Dean W. E. Lessinger, Wayne University, submitted a study on "Graduate Patterns in Teacher-Education Institutions." President Otto W. Snarr of the State Teachers College, Moorhead, Minn., directed a committee planning a program for "General Education in Teacher-Education Institutions."

National Association of Secondary School Principals

The N.A.S.S.P. convention, which met in Chicago, February 26 to March 2, heard President Harold E. Stassen, of the University of Pennsylvania, discuss "Education for Tomorrow's Youth." Other speakers were Mervyn W. Pritchard, formerly of the British Ministry on Education; Sir Oliver Franks, ambassador from Great Britain and former chancellor of All Souls' College at Oxford University; Luther W. Youngdahl, governor of Minnesota; and Clark G. Kuebler, president of Ripon College.

Middle Atlantic States Unit — N.C.E.A.

The Middle Atlantic States Unit of the secondary department of the N.C.E.A. held its annual meeting on February 17 at Seton High School in Baltimore. Rt. Rev. Msgr. F. G. Hochwalt spoke at the opening general meeting on "Implications of the Life Adjustment Program in High Schools."

(Continued on page 29A)



Brother James Alpheus, F.S.C., of Christian Brothers College, St. Louis, Mo., presenting the annual Catholic Literary Award to Frank Sheed, who was honored for his book "Theology and Sanity," judged the most outstanding work published in 1947 by a member of the Gallery of Living Catholic Authors. The Gallery is at Webster College, Webster Groves, Mo. The lady is Mrs. Sheed (Maisie Ward).

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BASIC TEXTBOOK PROGRAMS FOR
ELEMENTARY AND HIGH SCHOOLS

Catholic Education News

(Continued from page 28A)

Departmental meetings dealt with: integrating high school religion with life; what the social studies teachers can do to develop better citizens; problems of guidance; methods of teaching modern languages; the need of social mathematics; disciplining reason through the teaching of composition; methods of teaching science; and visual aids.

Rev. Leo J. McCormick, Ph.D., superintendent of schools of the Archdioceses of Baltimore and Washington, chairman of the regional officers, presided at the opening meeting. Most Rev. Francis P. Keough, archbishop of Baltimore, chairman of the department of education of the N.C.W.C., welcomed the delegates.

Southwest Chapter, Catholic Business Education Association

On February 12, 1949, the Southwest Chapter of the Catholic Business Education Association was formed at St. Edward's University, Austin, Tex. Officers elected are: chairman, Brother Kieran Ryan, C.S.C., St. Edward's University; vice-chairman, Sister Bernadette Marie, Our Lady of the Lake College, San Antonio; secretary, Sister M. Clare, Nazareth Academy, Victoria, Tex.; and treasurer, Sister M. Florian, St. Mary's Academy, Austin, Tex. According to the directions of the national executive board, the new chapter will comprise the states of Texas, Kansas, Oklahoma, Colorado, and New Mexico.

Nat'l Convention — C.B.E.A.

Plans for the fourth National Convention of the Catholic Business Education Association, to be held in Philadelphia, April 22, under the chairmanship of Sister M. Fidelma, O.S.F., of Little Flower Catholic Girls' High School, Philadelphia, include panel discussion on the college level of Collegiate Problems in Business Education and a Guidance Program in the Catholic College; for high school teachers, The Place of Consumer Education in the Catholic High School Business Curriculum and High School Guidance.

Conrad J. Saphier, first assistant, Samuel J. Tilden High School, Brooklyn, will speak on "The Place of the Supervisor in the Catholic High School," and Charles E. Zoubek, coauthor of the *New Gregg Shorthand Manual*, will explain its changes.

American Association of School Administrators

The A.A.S.A. convention in St. Louis, February 16-March 2, featured Ellis Arnall, former Governor of Georgia and president of the Society of Independent Motion Picture Producers, speaking upon "What the People Want"; James B. Conant, president of Harvard, discussed "The Principle of Equality"; and F. E. Conner, superintendent of schools, Kenosha, Wis., considered the problem of a new program of teacher education.

In a joint meeting with the National Council of Chief State School Officers and the N.E.A. Department of Rural Education, Austin R. Meadows, state superintendent of education, Montgomery, Ala., discussed "Federal-State-Local Relationships in Education."

PUBLIC SCHOOL RELATIONS

McCollum

In its first public statement of policy since the McCollum ruling, the International Council of Religious Education, "released-time's" most influential proponent, stated that the plan is still legal, provided certain principles are observed: Public school buildings or "machinery" may not be used. Classes may not be considered part of the school program. School authorities are not to be asked to share in the certification or selection of teachers or curriculum, in the supervision or discipline of the pupils. Religion grades may not be listed on public school report cards. "Public school workers in their official capacities" may not register, publicize, or promote the classes. The Council

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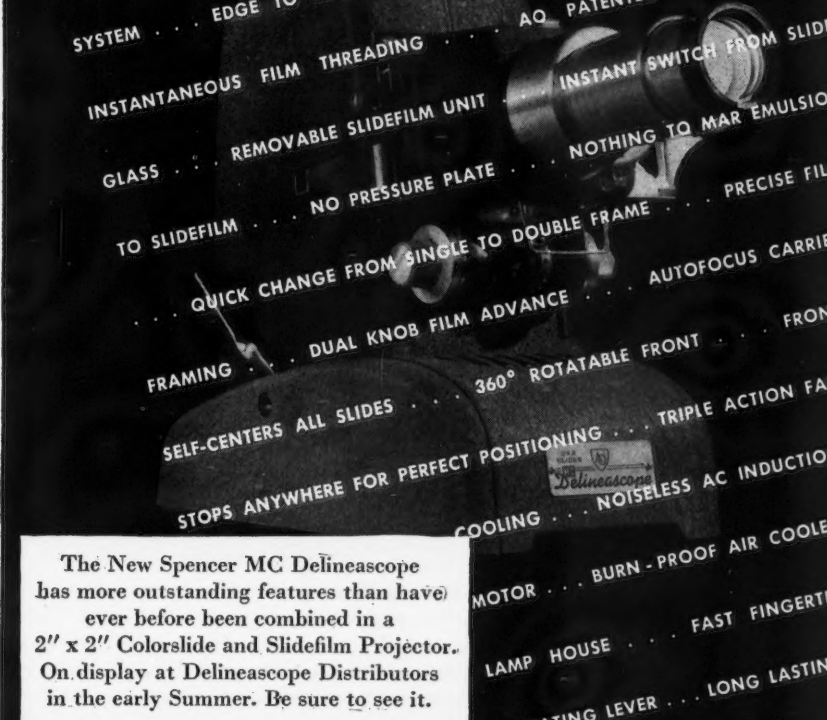
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reiterated its request that parents must sign a card asking that their children be included in the classes and warned against accentuating religious differences.

The Council guides 40 Protestant denominations and 23 state Councils of Churches.

NEW BUILDINGS

Charleston, S. C.

Cardinal Mooney of Detroit in December dedicated a \$200,000 gymnasium, named in honor of Msgr. Joseph L. O'Brien, at Bishop England High School.

Morristown, N. J.

A gymnasium, to replace the one destroyed by fire in 1946, was blessed by Rev. Thomas A. Boland, Bishop of Paterson, at Delbarton School.

Houma, La.

St. Lucy's, a high school for Negroes, now under construction, is to be completed by September, 1949.

New York

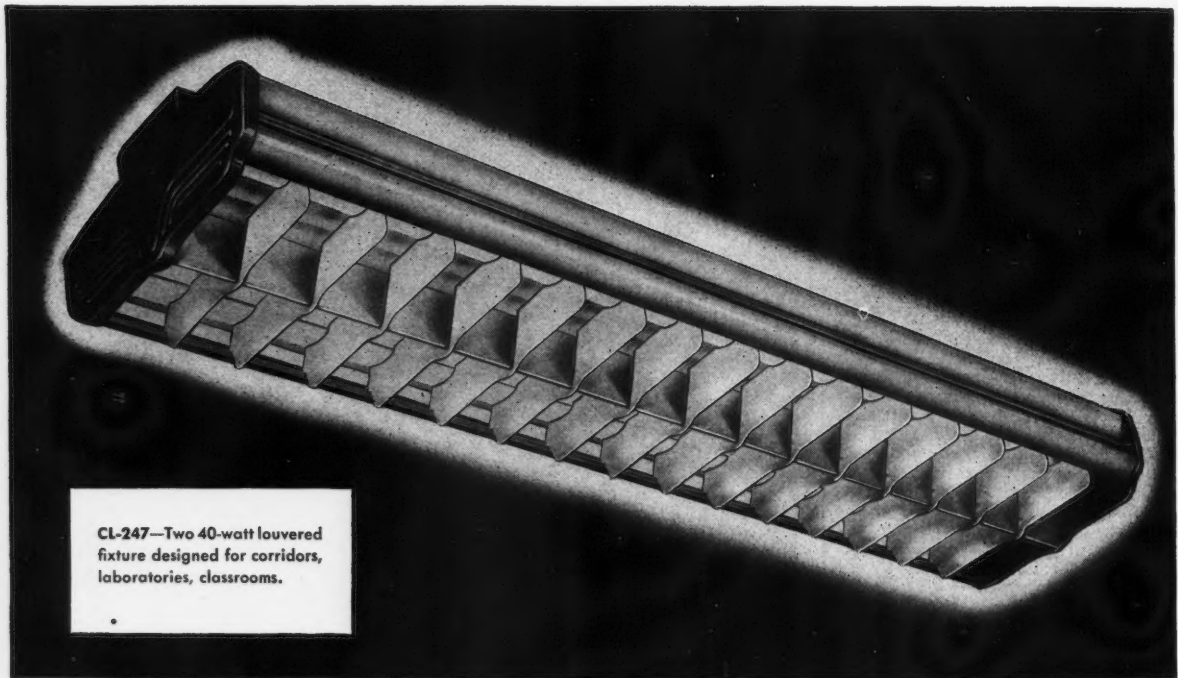
Cardinal Spellman and Mayor O'Dwyer are honorary chairmen of a fund-raising campaign for Power Memorial Academy's proposed \$600,000 gym, planned to serve students not only of the school, but of the whole district in which it is located.

Bronx, N. Y.

St. Helena's School has purchased ten acres of land and four buildings from St. Joseph's School for the Deaf, to provide 12 modern classrooms for pupils in the sixth, seventh, and eighth grades.

(Continued on page 32A)

For the ultimate in school lighting . . . Sylvania's



CL-247—Two 40-watt louvered fixture designed for corridors, laboratories, classrooms.

FOR EVERY SEEING TASK

These two fixtures out of Sylvania's complete line of modern, streamlined units, are matched in styling and construction to make possible 2-lamp and 4-lamp combinations in every room or corridor—to suit every school lighting requirement!

If more light is needed in one section of a room than another, the CL-447, complete with 4 Sylvania 40 watt fluorescent lamps, is installed. In another part of the room, the CL-247—a 2-lamp unit—is installed to give exactly the amount of light required. *Balanced Lighting* is easy with Sylvania new, matching, louvered fluorescent fixtures!

Controlled Lighting is built right into both these units. Through scientific designing, more light is directed in an upward direction than in a downward one, affording a greater diffusion of light with a minimum of harsh shadows and reduced brightness contrast between the fixtures and the ceiling.

Luminous metal side shielding is a feature of both the CL-447 and CL-247. These shields pick up light directly from the enclosed lamps and reflect it from their white Miracoat finish. This eliminates the necessity for glass and plastic along the sides, thereby insuring greater rigidity of the shielding assembly as well as reducing the possibility of breakage.

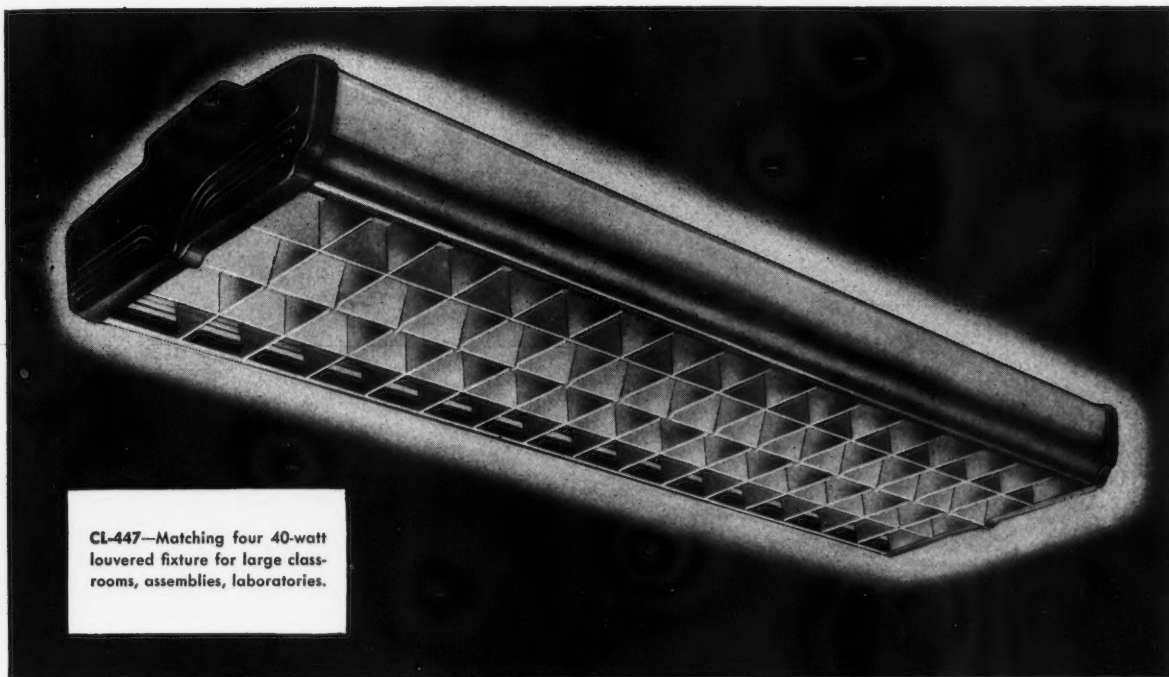
One year guarantee includes lamps, ballasts, and starters. This guarantee covers 25 or more fixtures ordered for a single installation.

All-metal construction is an important factor for greater durability and long life. Sylvania fixtures are noted for their "new look" even after years of outstanding service.

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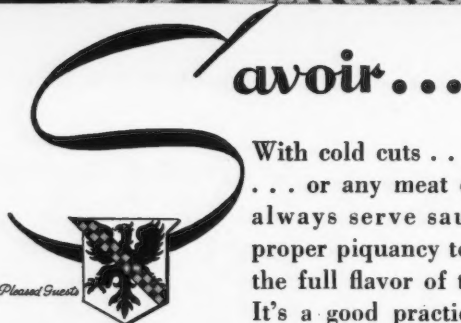
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Catholic Education News

(Continued from page 29A)

Covington, Ky.

The Benedictine Sisters who conduct St. Scholastica's Academy have initiated a drive to procure funds for an expansion program to meet the requirements of an enlarged student body and to develop a more complete curriculum.

New Library at Iona

Cardinal Spellman blessed and dedicated Iona College's new \$350,000 library building, the first of a series of new facilities to be completed. Designed by Eggers & Higgins, New York architects, its main room is flanked with study alcoves. The

lower floor, used now for a cafeteria, is equipped to serve 290 students.

The college, founded in 1940 at New Rochelle by Christian Brothers from Ireland, now has an enrollment of 1350.

St. Michael's Science Building

A \$500,000 science building opened February 1, has eliminated the necessity of evening classes at St. Michael's College, Winooski Park, Vt.

To honor the Society of St. Edmund, which directs it, the school on the order's 105th anniversary unveiled an oil painting of Mont St. Michel, former home of the Society in France.

COMING CONVENTIONS

For list of additional conventions in April, see THE CATHOLIC SCHOOL JOURNAL for March, page 36A.

• Apr. 2. Catholic Language Teachers Association, at Chicago, Ill. Secretary, Sr. M. Annella, O.S.F., Alvernia High School, 3901 N. Ridgeway Ave., Chicago 18, Ill.

• Apr. 4-7. Department of Higher Education, N.E.A., at Chicago, Ill. Secretary, Ralph McDonald, 1201 16th St., N.W., Washington 6, D. C.

• Apr. 6-8. Inland Empire Educational Association at Spokane, Wash. Chairman, E. R. Jinnett, West 503 Fourth Ave., Spokane, Wash.

• Apr. 6-9. Eastern Arts Association at Boston, Mass. Chairman, Vincent A. Roy, 215 Ryerson St., Brooklyn 5, N. Y.

• Apr. 7-8. Tennessee Education Association at Nashville. Chairman, A. D. Holt, 321 Seventh Avenue, N., Nashville, Tenn.

• Apr. 7-9. North Carolina Education Association at Asheville. Chairman, Mrs. Ethel Perkins Edwards, Box 350, Raleigh, N. C.

• Apr. 10-13. Music Educators National Conference, California—Western Division, at Sacramento. Secretary, C. V. Buttelman, 63 E. Jackson Blvd., Chicago 4, Ill.

• Apr. 13-16. Eastern Business Teachers Association at New York. Secretary, Dr. James R. Meehan, Hunter College, New York, N. Y.

• Apr. 14-16. Southeastern Arts Association, at Richmond, Va. Secretary, Miss Ruth Harris, 111 W. 11th Ave., Johnson City, Tenn.

• Apr. 19-20. American Catholic Philosophical Association at Boston, Mass. Secretary, Dr. Charles A. Hart, Catholic University of America, Washington 17, D. C.

• Apr. 19-22. Catholic Library Association at Detroit, Mich. Secretary, Laurence A. Leavey, P.O. Box 25, Kingsbridge Stations, New York 63, N. Y.

• Apr. 19-22. National Catholic Educational Association at Philadelphia, Pa. Manager, James E. Cummings, 1312 Massachusetts Ave., N.W., Washington 5, D. C.

• Apr. 20-22. Kentucky Education Association at Louisville. Secretary, J. W. Brooker, 1419 Heyburn Building, Louisville, Ky.

• Apr. 20-23. Music Educators National Conference, Southwestern Division, at Colorado Springs, Colo. Secretary, C. V. Buttelman, 63 E. Jackson Blvd., Chicago 4, Ill.

• Apr. 25-28. American Association of Collegiate Registrars, at Columbus, Ohio. Dr. R. F. Thomason, Registrar, University of Tennessee, Knoxville, Tenn., in charge.

• Apr. 27-30. Music Educators National Conference, Southern Division at Tampa, Fla. Secretary, C. V. Buttelman, 64 E. Jackson Blvd., Chicago 4, Ill.

• Apr. 29-30. Central States Modern Language Teachers Association at Cleveland, Ohio. Secretary, Dr. James B. Tharp, Ohio State University, Columbus 10, Ohio.

• May 16-18. National Congress of Parents and Teachers at St. Louis, Mo. Secretary, Mrs. Gertrude E. Flyte, 600 S. Michigan Blvd., Chicago 5, Ill.

HONORS AND APPOINTMENTS

Round Table Honors Scientist

The New York Chapter of the Catholic Round Table of Science presented to REV. FRANCIS P. LEBUFFE, S.J., its founder, an illuminated scroll expressing its gratitude for his work in its behalf and in the organization of other local Chapters.

Named to Economic Association Council

REV. WILLIAM J. COLLINS, head of the commerce department and chairman of the social science division at St. Ambrose College, Davenport, Iowa, has been appointed as one of seven members of the executive council of the Catholic Economic Association.

Assists at Institute of Mental Hygiene

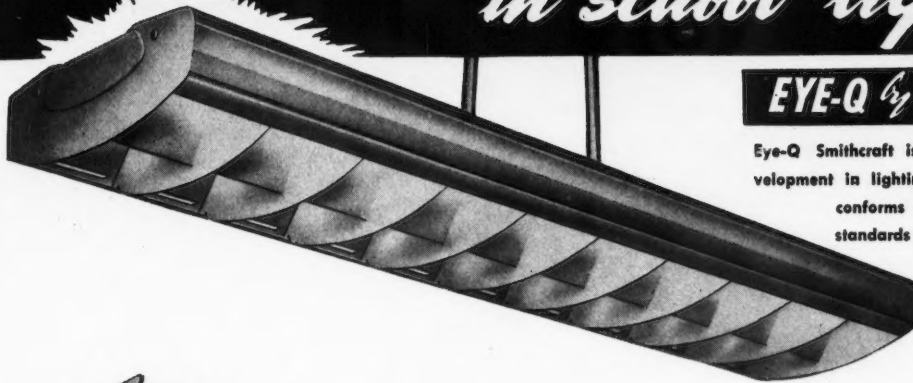
Director of the Associated Catholic Charities and national president of the National Conference of Catholic Charities, Rt. Rev. Mgr. H. JOSEPH JACOBI has been elected vice-president of the Institute of Mental Hygiene in New Orleans.

Poster Contest Winner

SANDRA RICHARDS, a fifth-grade pupil in St. Rita's School, Milwaukee, won first prize for her safety poster emphasizing the slogan, "Wear White After Dark."

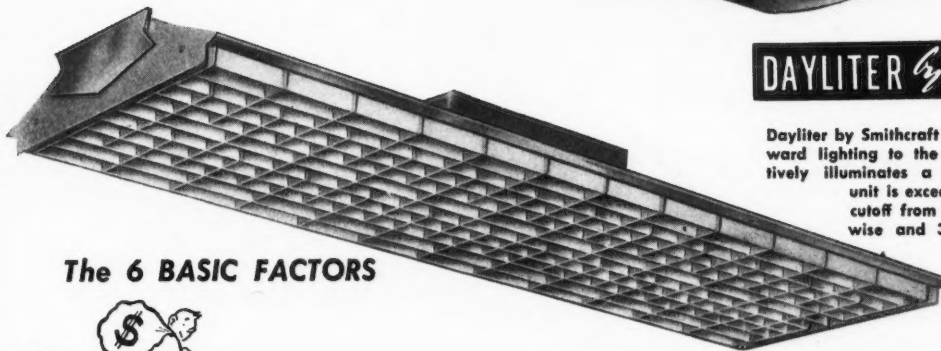
(Continued on page 34A)

2 LIGHTING FIXTURES MEET THE 6 BASIC FACTORS * *in school lighting*



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Eye-Q Smithcraft is an outstanding new development in lighting design. This school unit conforms to the highest construction standards yet remains extremely low in cost. Installation and maintenance are unusually simplified. For safety, Eye-Q has no glass or plastic parts.



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Catholic Education News

(Continued from page 32A)

Fellow of Royal Society

REV. ALEXANDER J. DENOMY, C.S.B., professor of medieval vernacular languages and literatures at the Pontifical Institute of Medieval Studies in Toronto, has been elected a fellow of the Royal Society of Canada—the highest recognition the Canadian government can give its scholars. He is this year special lecturer in the Mediaeval Institute at Notre Dame.

Scholarship Awards

The American Catholic Historical Society has awarded citations for outstanding contribution to

American scholarship to REV. JOHN S. BAINSEE, S.S., professor of philosophy at Catholic University of America, MISS ELIZABETH S. KITE, Society archivist, and REV. DR. LEON LEGRAND, emeritus professor at the University of Pennsylvania.

Commerce Dean at Boston College

New Dean of the College of Business Administration at Boston College is REV. JAMES D. SULLIVAN, S.J., who succeeds VERY REV. JAMES J. KELLEY, S.J., now president of Boston College High School.

Provincial Regent of Studies

VERY REV. EDWARD SEBASTIAN CARLSON, O.P., S.T.D., has been appointed regent of studies for the entire Dominican Province of St. Albert the Great, and president of the Pontifical Faculty of Philosophy. Vice-president of the Pontifical Faculty is VERY REV. JOHN W. CURRAN, O.P.,

S.T.D., and VERY REV. GERARD R. JOUBERT, O.P., Ph.D., is master of studies.

New President for Georgetown

REV. HUNTER GUTHRIE, S.J., dean of the Georgetown University graduate school, has been appointed rector and president of the University, succeeding VERY REV. LAWRENCE C. GORMAN, S.J., whose six-year term was recently completed. Father Guthrie came to Georgetown in 1943 from Fordham University, where he had been director of the graduate department of philosophy. Rev. GERARD F. YATES, professor of political science, is now dean of Georgetown's graduate school.

Father Gorman, under whose administration university enrollment rose from 1700 to 5600, a new university hospital built, and a drive for funds for a new gymnasium begun, will, after a short vacation, begin the establishment of a Jesuit retreat house at Chapel Point, Md.

Elected to Legion of Honor

For his interest in French culture and his promotion of Franco-American friendship, the Republic of France has designated as Commander of the National Order of the Legion of Honor, Most Rev. JULES B. JEANMARD, bishop of Lafayette, La.

St. Vincent de Paul Medalist

The first recipient of the St. Vincent de Paul Medal, granted by St. John's University, Brooklyn, is JUDGE FRANCIS D. MCGAREY of Brooklyn, who, for forty years, has worked in behalf of Catholic charities.

Franciscan Provincial

VERY REV. ELIGIUS WEIR, O.F.M., is provincial minister general of the Franciscan Province of the Sacred Heart. He replaces VERY REV. JUVENAL EMANUEL, O.F.M., who died recently in St. Anthony's Friary, St. Louis. Father Weir has been vice-provincial since last July.

Pope Honors Prelate

Pope Pius XII has appointed ARCHBISHOP JOSEPH F. RUMMEL of New Orleans an assistant to the Papal Throne.

Rhodes Scholars

RICHARD STANDISH SYLVESTER, a senior at St. Louis University, and JAMES J. GREENE, a Notre Dame graduate student from St. John's, Newfoundland, are among this year's winners of Rhodes Scholarships to Oxford.

Professor Becomes Citizen

Together with a former Polish diplomat, and 35 others, Rev. James Herman Vandervildt, 53, a native of Holland now a professor of psychology at the Catholic University, took the oath of citizenship in a district court in Washington, D. C. He was, before coming to this country in 1940, dean of the philosophy department at the Pontifical University of Rome.

REQUIESCANT IN PACE

• MOTHER M. PACIFICA FORRESTAL, foundress of the Sisters of Saint Francis of the Immaculate Conception, in Peoria, Ill., December 5.

• REV. ROBERT SWICKERATH, S.J., ecclesiastical historian; lecturer; and teacher at Woodstock, Weston, Holy Cross, and Canisius Colleges, in Cologne, Germany and Vienna, Austria, at Weston College in early December.

• REV. WILLIAM HENDRIX, S.J., teacher for more than forty years in high schools staffed by Jesuits of the Missouri Province and author of several books for boys, in St. John's Hospital, St. Louis, February 20.

• VERY REV. DOM PIERRE-CELESTIN LOU TSENG TSIANG, titular abbot of St. Peter's Abbey in Ghent, Belgium, in Bruges. Reared as a Methodist, Dom Lou entered the Church shortly after his marriage to a young Belgian Catholic. After her death he entered St. Andrew's Abbey near Bruges and was elevated in 1946 to the dignity of titular abbot. He represented his native China at the

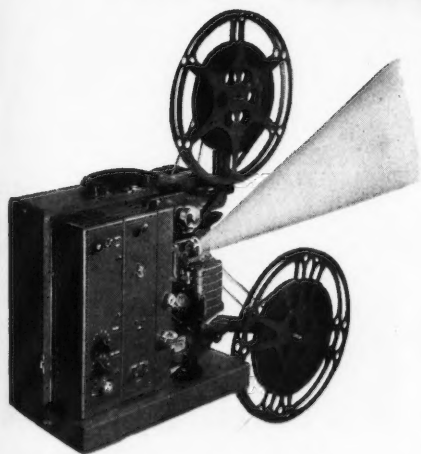
(Continued on page 36A)

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THE CONTINENTAL PRESS
ELIZABETHTOWN, PENNSYLVANIA

Catholic Education News

(Continued from page 34A)

Versailles peace conference in 1919, refusing to sign the treaty because the Allies sold China short. His book *My Vocation* has been translated into several languages. His dearest dream, however, was never realized, for he was unable to establish a Benedictine Abbey in China.

• **MSGR. JOHN HYNES**, president until 1934 of University College, Galway, Ireland, leader in the Gaelic Movement, January 24, at the age of 74, in Dublin.

• **REV. MARTIN J. O'SHAUGHNESSY, S.J.**, at 58, in St. Vincent's Hospital, New York. A missionary

in the Philippine Islands, he was a prisoner of war at Los Banos for a year. Returning to missionary work after two years in America, he was appointed secretary to Most Rev. James T. G. Hayes, bishop of Cagayan.

• **MOTHER MARY OF THE BLESSED SACRAMENT**, in Trinidad, British West Indies, at the age of 73. A convert, she founded the Corpus Christi Carmelite Sisters, an uncloistered affiliate of the Order of Carmel.

• **SISTER MARY CONSOLATA**, at the Maryknoll Motherhouse, New York, during February. A Maryknoll nun for 24 years, she was assistant mistress of novices at the motherhouse in 1946 and 1947 and at Our Lady of Maryknoll Novitiate since then.

• **BROTHER ARSENIUS CASSIAN** at the Northern Westchester Hospital, February 22. A member of

the Brothers of the Christian Schools since 1896, he had directed the Christian Brothers Academy in Syracuse and La Salle Institute, Troy.

• **DR. WILLIAM J. CONWAY**, in Teaneck, N. J., February 27. Professor of chemistry at Fordham since 1928, during World War II, he conducted research for the Government on poison gas and vitamins. Fordham last year awarded him the Bene Merenti Medal for long service to the University.

RELIGIOUS ORDERS

New Oblate Community in Japan

Six Oblates of Mary Immaculate have begun the first community of their Order in Shikoku, Japan. Among them are Rev. Timothy Mulvey, who has written several radio scripts for the Catholic Hour; Rev. Leonard Robitaille, former provincial-procurator of the English Oblates in Canada; and Rev. Robert McGill, former superior of the Oblate Scholasticate in Washington, who leads the Mission group.

Dominican Province Expands

The youngest province of Dominicans in the United States, St. Albert the Great, is evincing its vigor through a building program which includes St. Pius Priory, Chicago; a novitiate in Winona, Minn.; St. Dominic's Priory, Oak Park, Ill.; St. Albert's Church and Convent, Minneapolis; a convent for priests assigned to St. Vincent Ferrer Church, River Forest, Ill.; and, in Louisiana, a new school at Hammon, a school and recreation center in Independence, and a convent at Ponchatoula.

AD MULTOS ANNOS

Golden Jubilees

SISTER MARY COSMAS, I.H.M., first Dean and first Dean Emeritus of Immaculata College, Philadelphia.

SISTER MARY GESUALDA, Missionary Sister of the Sacred Heart, at St. Frances Cabrini Convent, West Scranton, Pa., on February 2.

(Continued on page 38A)



Georgia Thom of St. Joseph's High School, Ashton, Iowa, winner of the tenth annual National Artistic Typing Contest sponsored by Julius Nelson and her teacher, Sister M. Annice, O.S.F. The prize was an Underwood Champion Portable typewriter.



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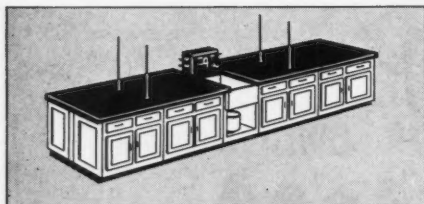
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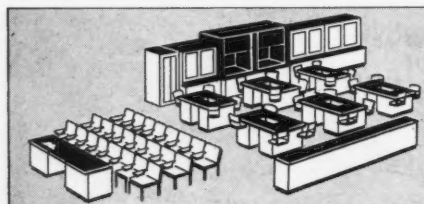
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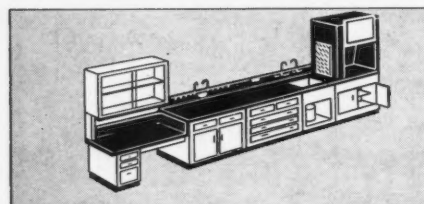
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College laboratory planning covers all sciences — Chemistry, Physics, and Biology. Planning for each department must be founded on practical experience and thoroughly efficient in every detail to assure proper and adequate facilities to meet all the requirements of various courses.

In secondary school laboratories — usually less formal than college departments — more than one science may be taught in the same room. Quite frequently a High School Chemistry and Physics department (illustrated) are combined and provided with lecture and demonstration space.

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campus radios, but special broadcasts can be piped by telephone wire to the area's local stations.

Fordham's Memorial Church

On the Feast of the Immaculate Conception, Cardinal Spellman presided at a solemn pontifical military high Mass, celebrated by Father Gannon, and conducted services dedicating Fordham University's 103-year-old church to the 229 sons of Fordham who died in World War II.

Fordham University Report

Father Gannon's 6½-year report published just before his retirement stated that Fordham had liquidated its half-million dollar debt, increased its endowment by a like amount, and, in spite of \$1,000,000 spent for buildings — new and reconstructed — has an operating surplus of \$513,000. There are 13,200 students now, compared to 7010 in 1941. Tuitions are up 30 per cent, but the university's budget has doubled, and though this year there is a surplus, when registration, now up 30 per cent, recedes to normal, operating costs probably will not. Expansion plans for the next three years will cost approximately \$2,500,000.

Scholastically the university has sponsored research projects in archaeology, biology, chemistry, psychology, and physics. Physicist, Dr. Victor F. Hess, Nobel Prize winner who discovered the cosmic ray, has completed experiments in the radioactivity of granite and other substances. Anthropologist, Rev. J. Franklin Ewing, S.J., of Fordham, last year led a Fordham-Boston College expedition, which found in Lebanon a 60,000 year old skeleton believed to indicate the transition stage between Neanderthal Man and Homo Sapiens.

Father Gannon reiterated Fordham's attitude toward athletics: "that athletics have only one justifiable purpose in an educational institution, and that purpose is education." Of the Collegiate Athletic Association's rigid constitution, he said, "We signed it without a smirk and will observe its provisions without subterfuge or mental reservation."

During the period Fordham has awarded honorary degrees to President Truman, the presidents of Poland and of two South American republics, Fleet Admiral Chester W. Nimitz, Prime Minister John A. Costello of Ireland, Governor Thomas E. Dewey, Bernard Cardinal Griffin, Eugene Cardinal Tisserant, Mayor William O'Dwyer, and Mrs. Anne O'Hare McCormick of the New York Times.

New Notre Dame Scholarship

Members of his family, in memory of Charles M. Niezer, Fort Wayne attorney, former vice-president of the American Bar Association, and prominent Catholic layman, have established a \$5,000 scholarship at Notre Dame.

K. of C. to Aid Catholic Student Centers

Because of potential converts who will be educated for leadership, the Iowa Knights of Columbus have instituted financial assistance to Catholic Student Centers at Iowa State University, Iowa City, the State Agricultural College at Ames, and the State Teachers College at Cedar Falls.

\$3,000,000 More for Fordham

Rev. Laurence J. McGinley, S.J., Fordham's new president, at the ninety-fifth alumni day banquet, told guests that "just to equate our plant with our current needs," the University needs \$3,000,000, of which it is capable of raising about one third. He said further that the school's facilities must be expanded, "for Fordham will never again be the small college of years gone by."

New C.U. Affiliates

Recently approved as affiliates of the Catholic University of America are: International College of the Sacred Heart, Tokyo, conducted for women by the Religious of the Sacred Heart; Wadhams Hall, Ogdensburg, N. Y., diocesan senior college; Matignon High School, Adrian, Mich., conducted by the Sisters of St. Dominic; Colegio San An-

(Continued on page 40A)

Catholic Education News

(Continued from page 36A)

COLLEGES AND UNIVERSITIES

College Jubilee

The College of Saint Elizabeth, Convent Station, N. J., the first Catholic college in the United States to confer degrees upon women, began celebration of its jubilee year, January 22.

Jesuit College Honored

St. Peter's College, Jersey City, has been granted the third New Jersey charter of the American Chemical Society, the organization of America's foremost chemists and research engineers, thus establishing a student affiliate chapter on the campus.

Negro Faculty Members

Three Negroes, Dr. Arthur N. Vaughn, Dr. Henry Hudson Weathers, and Dr. Walter A. Younge, were recently appointed to the faculty of St. Louis University's School of Medicine.

NSA and Federal Aid

The Mason-Dixon regional unit, representing 40,000 college students in the National Students Association, in the words of its president, Michael J. Rubino of the Catholic University of America, will oppose "any attempt to control education in the guise of government subsidy to tax supported schools only."

College Radio Station

The College of the Holy Cross, Worcester, Mass., recently opened WCHC, a campus radio station. Its operations for the most part are confined to



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New Ways To Teach Better Breakfasts— from Kellogg's Staff of Home Economists



Two lessons from one game!

NO need to tell you how important breakfast is for school children! You see the results of breakfast-skipping — inattention, drowsiness, poor work. Why not try this month's suggestion — a breakfast pop-up map? Youngsters learn a little geography, a little about breakfast — and have a whole lot of fun!

WHAT YOU DO! Trace a fairly large map of the U. S. on paper. Indicate states or regions. Tack map on a play table. Now have pupils cut magazine pictures of the basic types of food for breakfast: cereals and milk, fruits, bread, butter or margarine. Plus eggs or meat!

Leave tabs on pictures. Paste tabs on states or regions which produce most of each food. A bowl of Kellogg's Corn Flakes could go on the corn-growing state of Iowa. Rice Krispies on rice fields of Louisiana. Kellogg's PEP on wheat-wealthy Kansas.

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SPECIAL FOR TEACHERS! Our daily food record for children. On it, they list all foods eaten for a week. An easy, tactful way to check up on breakfast-skippers!

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Catholic Education News

(Continued from page 38A)

tonio, Guayama, Puerto Rico, high school staffed by Sisters of St. Joseph; College of Steubenville, Steubenville, Ohio, senior college conducted by the Franciscan Friars of the Third Order Regular of Loretto, Pa.; Oblate Fathers' College, Natick, Mass., senior college conducted by the Franco-American Province of the Oblate Fathers of Mary Immaculate; Our Lady of the Angels Seminary, Cleveland, Ohio, Friars Minor senior college; St. Joseph Seminary, Westmont, Ill., Friars Minor junior college.

FM Station at Duquesne

Duquesne University in Pittsburgh has filed application with the FCC to construct and operate an FM radio station. The FCC, to encourage education and noncommercial entertainment stations on college campuses, has reserved frequencies between 88,000 and 92,000 kilocycles for schools.

Louisville University Institutes Course in Scholastic Philosophy

Rev. Alfred Horrigan's new course in Scholastic philosophy at the secular University of Louisville has proved so popular it had to be transferred from a classroom to an auditorium to make room for the 92 students attending it. Father Horrigan is on the staff of the *Record*, Louisville's diocesan paper.

Cornell Student Center

Myron C. Taylor, the President's personal representative at the Vatican, has given \$1,500,000 to Cornell University for the establishment of a religious center, which will serve, among others, more than 1500 Catholic students.

New Courses at Fordham

Between April 18 and 23, Rev. J. Franklin Ewing, S.J., anthropology professor, will conduct a course at Fordham for missionaries in the best way to win Cannibals to friendship and conversion. It will cover the social structure of various primitive tribes, their religions, customs, etiquette, and attitudes toward the world in which they live.

Beginning in January the School of Social Service has conducted an evening seminar on leadership in programs of social action. Lecturers are Rev. Charles E. Birmingham, assistant director of Catholic Charities in Brooklyn, and Miss Rita McGuire, director of the school's social group work major.

"Greats" at Cornell

Cornell University with a \$10,000 grant from the Carnegie Corporation is establishing a Symposium of American Freedom and Responsibility in the Contemporary Crisis. This Great Decisions course, like the Great Books at Chicago, Great Issues at Dartmouth, and Great Plays at several other universities, is intended to produce men with the knowledge and discipline sufficient for wise decision. Edward W. Fox, professor of history, directs the project, which is to consider six major issues each semester.

Library Exhibit of Franciscan Work in Indian Linguistics

As part of its book week program, Friedsam Memorial Library at St. Bonaventure's College, displayed examples of accomplishment in Indian linguistics by Franciscan missionaries. In the exhibit were the Lord's Prayer written 125 years ago by a squaw named Angelica in an "American hieroglyphic" script devised for the Micmac Indians by Father Chrestien Le Clercq; a polyglot dictionary giving in parallel columns German, French, and Chippewa pronunciations; a dictionary of the Huron language published 317 years ago by the Friar, Gabriel Sagard; and examples of the work of Rev. Berard Haile, O.F.M., who has

(Continued on page 41A)

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Catholic Education News

(Continued from page 40A)

reduced to writing the Navajo Indian language. According to Father Irenaeus, the librarian, Franciscans also developed the first dictionary and grammar of the Chichimec Indians in Texas, the first dictionary in Aztec, the first Maya grammar, and the first grammar and catechism in Michuacan.

Valuable possessions of more modern date are two journals written during 1939-40 and 1941 by Thomas Merton, who taught at St. Bonaventure's before becoming a Trappist monk. Upon entering the monastery, Merton left them with his friend, Mark Van Doren, professor of English at Columbia, who recently sent them to the College. Material from them was used in Merton's best-selling autobiography, *The Seven Storey Mountain*. A passage in the 1941 volume written at St. Bonaventure's, may express his first definite conviction that he was to be a monk. In it he says, "I who write this am the rich man who came to Christ and said 'Lord, what shall I do to be saved. . . . Now the whole problem of my life is the question — am I that same one who turned back sorrowing because he had many riches? Will I irritate my Lord all my life crying 'Lord, am I still following Thee'? As if I didn't know? . . . Two weeks ago tomorrow night, I can have one prayer — to belong to Him, and be able to renounce the whole world and follow Him."

Institute for International Understanding

In commemoration of the 100th anniversary of the Sinsinawa Community of Dominicans, the Sisters held an Institute on "Education for International Understanding" at Rosary, March 21 and 22. Stories, newspapers, magazines, radio broadcasts, and the multitude of other media by which one nation today can know another were discussed for purposes of defining customs and institutions of other lands. Efforts, such as education, the Pan-American campaign, etc., to promote understanding among peoples were evaluated with suggestions for improvement, and foreign born students at Rosary and other colleges gave accounts of international agreement and discord.

Law School Jubilee

The twentieth anniversary of Boston College's law school will be celebrated April 26 with a convocation and an alumni banquet. President Truman, principal speaker at the convocation, will be awarded an honorary doctorate of laws. Present dean of the law school is Rev. William J. Kenealy, S.J.

School of Social Welfare at Ottawa

The Oblate Fathers of St. Patrick's College, Ottawa, are to direct an English-language graduate school of social welfare at the University of Ottawa, with curriculums of one or two years leading to bachelor's or master's degrees of social work. The course will include a seven months' supervised internship in an accredited social agency. Rev. Swithun Bowers, O.M.I., B.A., M.Sc. is director of the school.

Negro Architect at Boston

Joining Boston College's faculty as a special lecturer is Dr. Ferdinand L. Rousseve, New Orleans Negro architect granted the Hoey Award for 1948. He is currently working at Harvard University on the restoration of the Romanesque Abbey Church of St. Martial at Limoges, France.

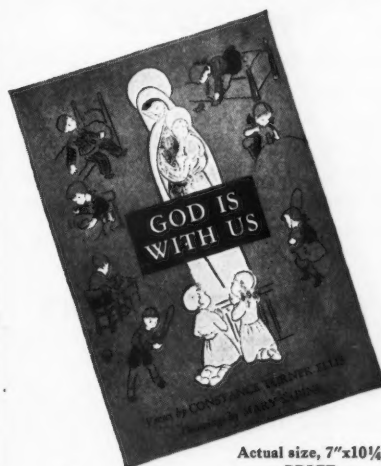
Catholic University's Homecoming

Homecoming at the Catholic University of America, was observed with a football game, banquet, etc., included a forum addressed by Rev. Dr. Michael J. McKeough, O. Praem., editor of the *Catholic Education Review*; Dr. Martin R. P. McGuire, a member of the President's Commission; Rev. William E. McManus, assistant director.

(Concluded on page 42A)

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Thomas Butler Feeney, S.J.

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PRACTICAL BIOLOGY—*Sanders*

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Catholic Education News

(Concluded from page 41A)

tor, department of education, National Catholic Welfare Conference; and Dr. Roy J. Deferrari, secretary general of Catholic University. The topic for discussion was the report of the President's Commission on Higher Education.

Department of Journalism at St. Bonaventure

Russell J. Jandoli, former newspaperman, war correspondent and editor for the War Department, is the first director of St. Bonaventure's new department of journalism. Courses in journalism have been taught there since 1919, and the college now becomes one of nine Catholic institutions offering majors in journalism.

Seton Hall Labor Management Council

Seton Hall College, South Orange, N. J., has formed a labor management council to provide students with a broader view of labor relations and to enlighten both students and public concerning labor problems in New Jersey. More than 70 students have enrolled for the council and the CIO Industrial Council of New Jersey and the N. J. Manufacturer's Association have been asked to participate in Forum Discussions.

Staff Changes

The new dean of men at Fairfield University, Fairfield, Conn., is Rev. Edmond D. Walsh, S.J., assisted by Rev. John A. Golden, S.J. Walter M. Drohan of Boston is now registrar, and Richard E. Barrows, formerly of the University of Pennsylvania's Biddle Law Library, is acting librarian.

Innovations at Seton Hall

Seton Hall College, So. Orange, N. J., has instituted a series of monthly career conferences between business leaders and the students. Leonard Dreyfuss, president of the United Advertising Corporation, who gave the first lecture,

"The Romance of Business," is chairman of the venture.

The College's department of psychology, as part of its expansion plans, this year began a 3-year program designed to provide research data and aid its professional students. Professor Maurice O'Sullivan, head of the department, will direct it, and among doctors conducting it are Virginia Standt, lecturer at Hunter College, and Rita M. Turchio, formerly of Fordham. The department has also acquired the services of Rev. Eckhard Coehle, a German refugee professor of psychology.

Becomes University

Seattle College, with a student body of 3000, a faculty of 120, and an enlarged curriculum, has become Seattle University.

Scholarship Fund for New Rochelle

Its Alumnae Association presented the College of New Rochelle in New York a scholarship fund of \$65,000. The school is the United States' largest Catholic college for women.

Seminary Centennial

America's oldest seminary, St. Charles College in Catonsville, Md., celebrated its centenary from November 15-17. Illustrious alumni, such as His Eminence Edward Cardinal Mooney, archbishop of Detroit and Most Rev. John J. Swint, bishop of Wheeling, assisted in its observance. The College was founded by the Sulpician Fathers on October 31, 1848.

Scholarships to the Medieval Institute

The Medieval Institute of the University of Notre Dame awarded scholarships for research and advance study to Bernard A. Gendreau of Sarnia, Ontario, Canada; Sylvester P. Thiesen of Richmond, Minn., and James J. John of Browerville, Minn.

N.F.C.U.S. in Japan

The National Federation of Catholic University Students, formally established October 31, for its first social work, distributed \$4,000 worth of clothes and shoes received through the Student Relief Campaign of the NFCCS in America.



Catholic Press Month Exhibit at St. Peter's School, Riverside, N. J. The school is in charge of the Sisters of St. Francis of Syracuse, N. Y.

AT UNIVERSITY OF MICHIGAN

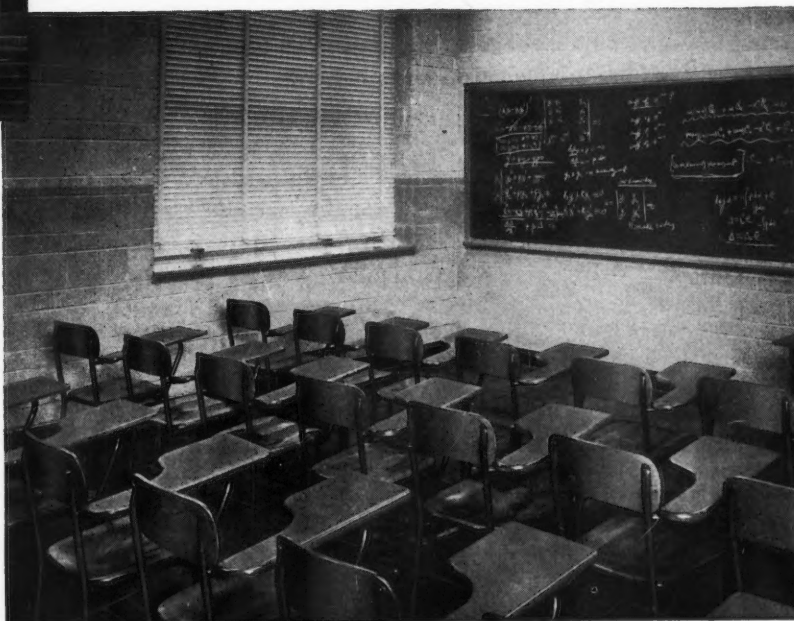


Expansion Program Calls For Modern Tubular Furniture

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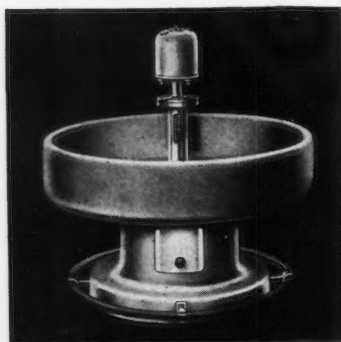
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Practical Aids for the Teacher

(Continued from page 135)

Candles

*Sister M. Wilfrid, O.S.F.**

Candles and lights are so significant of respect that the Church uses them to show more deference, honor, and glory in her ceremonies. To emphasize their use the Church set aside two specific days upon which candles are to be blessed, namely, the Feast of Purification, and Holy Saturday.

*Sacred Heart School, Early, Iowa.

Candlemas Day is another term used for the Feast of the Purification of the Blessed Virgin Mary, and it is full of symbolical meaning and traditions. On this day, the holy old man Simeon recognized the Infant Jesus as the Saviour of the world, and called Him, "A Light to enlighten the Gentiles." According to Rev. John Rickaby, S.J., the Feast of Candlemas developed as soon as it was safe for the Christians to appear in the open, and under the light of the sun, for candles and lighted tapers were not used for giving light

in the physical sense, but to show honor and glory to God.

That candles were employed in the Jewish temples and for pagan worship must be admitted. Christians, too, were converts from age-old Judaism, so it would appear natural and fair for them to continue the use of lights which enhance the splendor of ceremonies. *The Catholic Encyclopedia* states that most of these adjuncts to worship such as music, bells, flowers, lights, etc., were not identified with any idolatrous cult; they were common to all cults. This lighted sentinel is used for all services, ceremonies, and all the sacraments except the sacrament of penance.

For centuries kings made it a rule of royal etiquette to use the lighted candle upon the banquet table for embellishing purposes, while the Church utilizes the candle for what it symbolizes.

St. Jerome states that the use of lighted candles was of long standing. In spite of this, the Church did not place the candlestick upon the altar, but had the sanctuary about the altar, aglow with a multitude of shining lights. *The Catholic Encyclopedia* states that the custom of placing candlesticks upon the altar became quite general during the course of the sixth century.

"Since light is itself pure, since light penetrates, and moves with unfathomable velocity and illumines with brilliancy all that it contacts, it causes life, and fruitfulness, therefore light seems to be very fitting and appropriate as a symbol of Christ who sacrificed Himself that others may live. He enlightens all that they may grow in virtue."

Because the candle used for divine services symbolizes great truths, and represents the spirit of sacrifice, penance, and innocence, the Church is very strict about the ingredients of the candle that is to be used for holy Mass. Pure bee's wax candles only, are permitted, because this wax is the purest product of the animal kingdom that can be formed into wax. Candles made from paraffin, stearine, or tallow, are forbidden at holy Mass; however, when the object of light is not symbolical, but merely for decoration purposes, then the use of lower grade wax candles is permitted. In spite of this, the required number of one hundred per cent bee's wax candles is obligatory for the holy Sacrifice of the Mass.

Nearly all sacred writers make the following interpretation of the candle. The pure wax represents the manhood of the divine Saviour. The brilliant flame points out His divinity, the taper symbolizes His human nature, the wick hidden and encircled by the pure wax points out His holy soul, while the wax itself denotes His virginal qualifications.

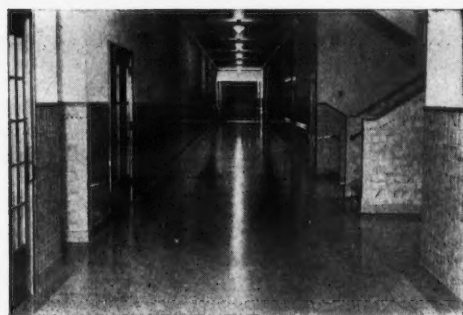
Candles are burned during holy Mass to represent Christ's burning love and sacrificing spirit, so well illustrated by the flame which consumes and annihilates the wax. Additional candles for high Mass and Benediction serve to heighten the splendor and glory of the ceremony.

The faithful in general have caught up the

(Continued on page 46A)



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Practical Aids

(Continued from page 44A)

spirit of the Church and are making efficacious use of the candles as sacramentals. This is shown by burning candles before some favorite shrine to pay homage to that saint, or to ask protection in time of danger, and also during electrical storms. Although many benevolent Catholic practices associated with the lighted candle have gradually fallen into oblivion, yet one beautiful thought remains. Its glowing flame speaks and pleads for one in silent appeal, and acts as a silent witness of one's love for God.

The carrying of candles is considered a

mark of deep respect. A lighted candle is placed in the hand of a *person being baptized*, or that of the sponsor to symbolize that the one just baptized has become a member of the Mystical Body of Christ. In its origin, the candle given to the newly baptized person was mainly for utilitarian purpose. It was chiefly meant to help the newly baptized person to find his way back to the baptistery.

St. Charles Borromeo sees in the lighted candle the three divine virtues that are infused at baptism.

A mother who is being church-ed receives a burning candle to remind her that she, too, must be a shining light for her child, and guide it by the light of Christian principles.

First Communicants carry lighted candles,

and the Church asks the Communicant not to let their faith grow dim, but to keep it burning and glowing in the love of Christ.

A lighted candle is placed in the *hand of a dying person* also. This material light is a symbol of the Invisible Light that is to guide them after death to their eternal destination about the Divine Light of heaven. During the time that *extreme unction* is being given, two wax candles burn to show forth the dignity of this great grace and sacrament.

Candidates for the *priesthood* carry burning tapers to signify that, as children of light, they are filled with a lively faith. It also reminds the newly ordained priest that he, too, must be a shining light through the darkness of the world of sin.

Nuns and Sisters carry burning candles when marching in procession to pronounce their vows in religion. This is a beautiful symbol of giving themselves to Christ.

At the *blessing of a cemetery*, five crosses are erected, and upon each cross three candles are placed. These candles point to Christ who died upon the cross, but inhabits light inaccessible (*Cath. Ency.*).

Corpus Christi processions are alive with burning candles, which suggest confidence in the Light of the World.

During the *tenebrae of Holy Week* the 15 burning candles on the one candlestick are gradually extinguished to represent to us how the disciples abandoned Christ.

On the *Feast of St. Blase* throats are blessed with blessed candles and the priest begs a blessing for the faithful who participate in this beneficial religious ceremony.

Rev. B. Strasser, O.S.B., mentions another beautiful custom which was practiced during the *season of Advent*. Four candles are attached to a wreath of evergreens, and each week one additional candle is lighted as a symbol of one's own growing expectation and longing for the Redeemer.

Father Strasser claims that the darkness of a sinful world without Christ can be dispelled by the light of the Advent candle. He explains that all Christians should be the candles of light by their good example and constant prayer, and in this way others may be enabled to emerge into light.

(Continued on page 48A)

Palm Beach Dominican Laboratory

Dominican nuns associated with the Insitutum Divi Thomae are working at the Oasis Club in Palm Beach, once a resort for the rich, to find a cure for cancer. Their experiments with marine life, besides advancing cancer control, have led to the development of a *salve* which makes skin grafting unnecessary in the cure of burns, a method for treating diabetes without injection, a process for vitamin absorption through the skin, and improved treatments for tuberculosis. A current experiment involves work with sharks' livers, from which it may be possible to derive quantities of biodyne sufficient for a new ointment.

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Practical Aids

(Continued from page 46A)

Some Aids to Discipline

*Sister M. Aurelia, O.S.F.**

Some teachers are natural born disciplinarians. They walk into the classroom and from the very beginning secure the attention of their class and retain it. They show that they are masters of the situation. Others through persistent labor after years finally acquire the desired discipline. There is also a third class who will never be disciplinarians.

Some teachers try to enforce a kind of

*Villa Rieti, R.F.D. 3, Jefferson, Wis.

military order. They think unless the children sit up perfectly straight with hands on the desk in front of them, or walk in a perfectly straight line with arms folded, keeping step with each other there is no order.

The correct idea is to train the child to meet the realities of life. A classroom is a workshop where free supervised activity should exist. Pupils should not be sitting like statues all day so quiet that the dropping of a pin could be heard.

Training the children in Christian social living requires offering opportunities for the practice of obedience to authority, charity, friendliness, and co-operation with others, thus developing intelligence and self-control.

A teacher should try to see in each indi-

vidual child the image and likeness of God. The pupil in turn should be taught to see in the teacher the representative of God, whom they must respect and obey. Then there will come about a mutual understanding between teacher and children. Thus, your work being appreciated, the children will readily see it as God's work for whom nothing is too good. They will then apply themselves as directed by your explanations unconsciously giving you their whole attention, thus being kept so busy that there will be little time for mischief. The children will always look up to you as their model. Therefore a calm exterior behavior as you go about from one duty to another will suggest to your pupils to do likewise. Have all your books and articles arranged in an orderly fashion so that you can immediately lay your hands on them as they are needed.

A good disciplinarian will overlook minor infractions or little disturbances that cannot be avoided. A sympathetic understanding between teacher and pupil will help save the day. A teacher with an uncontrolled temper will easily find fault and will lose the confidence of her pupils.

Jesus, the Blessed Mother, and the saints should be the high ideals for both teacher and children. Placing your trust and confidence in them will solve all difficulties and draw down upon your labors God's benediction.

In the home the parents sacrifice themselves for their children and the children in turn should be taught to sacrifice themselves for their parents and for each other. The teacher if she wishes to be a success in the noblest of callings must do likewise. If love is mutual all things can be accomplished with a lighthearted spirit. The teacher, understanding her pupils' difficulties, will find ways and means to assist them. The children in turn will give her their confidence.

Looking with favor upon wealthy children and disregarding the poorer children would be a very great mistake. If there is any preference to be made, the poor, neglected child should be chosen. It is a real act of charity to help and direct such a child wherever help is needed. God who sees in secret will reward even a cup of water given to the least of His brethren.

When children become unruly, then it is time for the teacher to look for the cause. Since the fall of our first parents we are all prone to evil; therefore correction and punishment are necessary. This distasteful duty must be administered in the proper way, without anger and calmly. When a surgeon performs an operation he must be very skillful. One slip of the knife might prove fatal.

A boy realizing he is wrong, will take corrections more readily than a girl. A few minutes later he will have forgotten all about it. A girl will sulk and pout and try to push the blame onto someone else. Therefore gently try to make her see her misdemeanor before correcting or punishing.

The guardian angel plays an important part in the care and protection of children. It is

(Continued on page 51A)

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Practical Aids

(Continued from page 48A)

well to teach them love and respect toward him. He in turn will enlighten, protect, and govern them.

All children are not alike; treat them as having different capacities of understanding. Accordingly the degree of glory for which God has destined each child will vary. You, dear teacher, have been chosen to be God's instrument to help each child reach that destiny. To illustrate I will repeat the following paragraph from the autobiography of the Little Flower:

"To you" (speaking of Pauline) "I confided my most intimate thoughts, to you I brought all my childish doubts. One day I expressed surprise that God does not give an equal amount of glory to all the inhabitants of heaven. I was afraid that they would not all be quite happy. You sent me to fetch Papa's big tumbler, and putting it beside my tiny thimble, filled both with water and asked me which seemed the fuller. I replied that one was as full as the other; it was impossible to pour more water into either of them, for they could not hold it. In this way you made it clear to me that in heaven the least of the blessed does not envy the happiness of the greatest; and by bringing the highest mysteries down to the level of understanding, you gave my soul the food it required."

The Catholic Teacher's Responsibility for Reading Guidance

*Sister M. Innocent, S.S.N.D.**

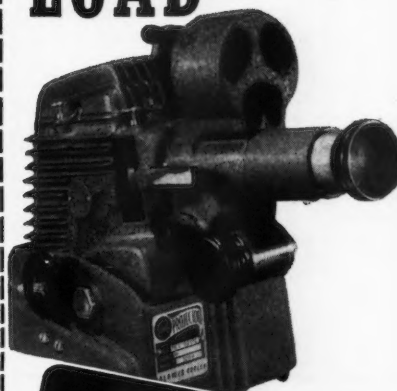
DO we have a responsibility for reading guidance? Not so many weeks ago I was asked to speak on the Catholic teacher's responsibility to guide students' reading. Now, when I am asked to do something I am not so eager to do, my mind automatically scares up the best possible excuse for not doing it. The excuse I gave that day was unfortunate. Or was it, perhaps, fortunate? I said: "Why, Sister, what do I know about the teacher's responsibility to guide her students in their reading?"

Suddenly, the full impact of those words struck me. They came back at me like a boomerang. Here was someone who evidently took the existence of such a responsibility for granted; and here was I, a teacher, saying, "What do I know about that responsibility?" Stunned as I was into silence, I missed my opportunity to decline the paper. With what result?

During the days that followed, my words kept ringing in my ears. I was making some very practical meditations. Do I really have such a responsibility? Does any teacher have that responsibility? Just what is my responsibility as a teacher? If I am teaching trigonometry, what has that to do with my students' reading habits? If I am teaching fifth grade, it is my duty to see to it that my

*Messmer High School, Milwaukee 12, Wis.
(Continued on page 52A)

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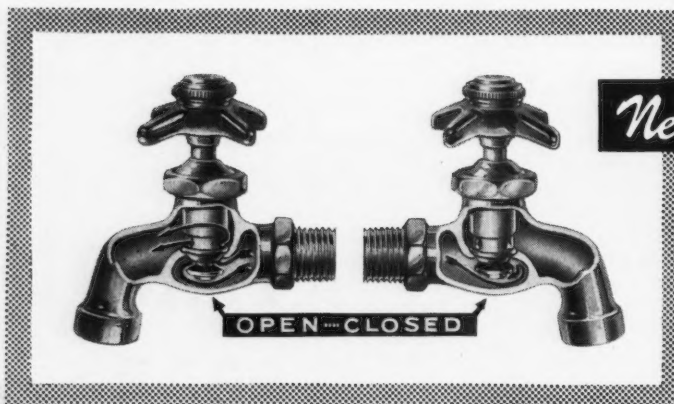
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TWO RIVERS WISCONSIN

Practical Aids

(Continued from page 51A)

pupils know *how* to read. How much concern is it of mine, *what* they read? I studied again the Holy Father's description of the product of Christian education:

"The true Christian, product of Christian Education, is the supernatural man who thinks, judges, and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ."¹

But that is the product of the whole of education. How much of that responsibility falls on me? If I teach in the grade school, I am trusted with the pupil all day long, and, perhaps, more is expected of me. If I am teaching in the high school, I may be trusted to teach English or Latin or geometry or even economics. But the job of teaching boys and girls, the job of seeing to it that these boys and girls grow, that is someone else's job.

It doesn't make sense. There *is* no someone else. I am like one link in a chain. If the final result of the interaction between pupil and teacher is to be a perfect Christian, that will have to be the objective of every pupil and teacher along the way. English and science and mathematics are only incidental. The important thing is the end product. I mean to say, English, science, and the other subjects are incidental as objectives. The content of these, as of all subjects, is very important. The

content, after all, furnishes the food for growth. The important objective, however, is the end product as described by the Holy Father.

If reading has anything to do with that end product, then it is my responsibility to do something about that reading. There have been an Augustine, an Ignatius Loyola, a Newman. For them, reading was quite conspicuously an instrument of the Holy Ghost in their sanctification. For others, it seems to have been less so. Reading, then, has been, and can again be, an instrument, a means to an end, more important to some souls than to others,

but always a means, never an end in itself. In so far as I can use reading to help guide a soul to God, it is my duty to use it. And in so far as my guidance will prevent a soul from straying from God, it is my responsibility to guide.

Readers and Nonreaders

The next question is, concerning which student is reading guidance likely to be an obligation? Roughly, we might divide our students into three classes:

First, there are the few who will readily

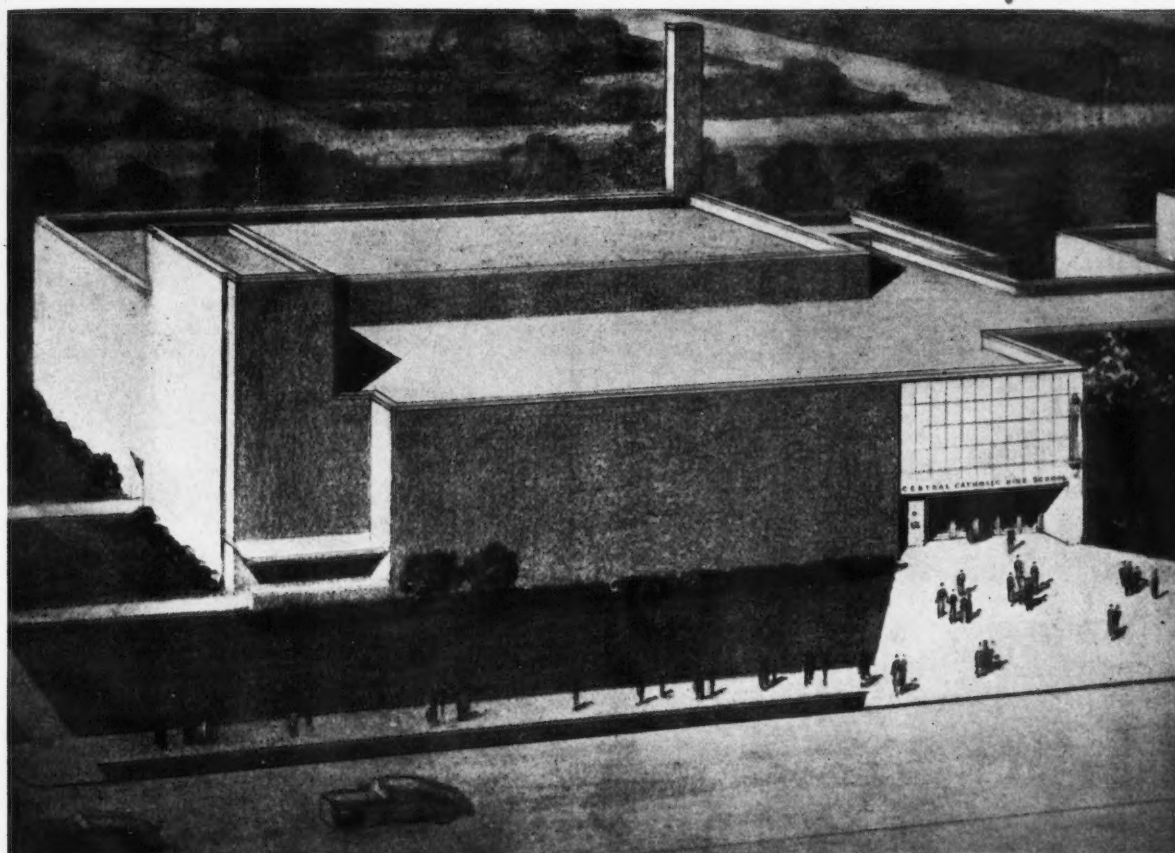
(Continued on page 54A)



New School Library, St. Agatha Elementary School, St. Louis, Mo., opened formally during Catholic Press Month, 1948. Sisters of the Most Precious Blood are in charge of the school.

¹Pope Pius XI, *The Christian Education of Youth*.

ANOTHER LAWSON ASSOCIATES SUCCESS



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- The average gift was \$203.13.
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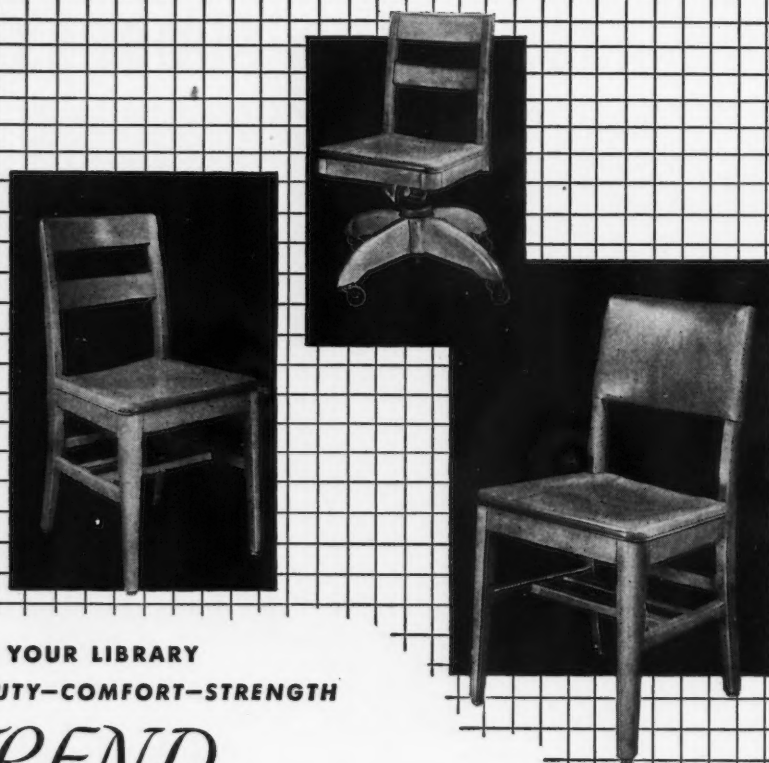
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Practical Aids

(Continued from page 52A)

accept what we recommend. Guidance for them might consist merely in suggesting the choicest books.

Then, there is a larger group who read only in response to pressure, usually the pressure of assignments in school. To them reading is just so much more work, disagreeable work, at that. I wonder if we realize how many of our students are in this category.

I am thinking here of a boy who told me

not so long ago that in all his years of grade and high school he had never read an entire book. As a student he ranked in the upper half of his class in a school where the reading program was far from neglected. His home life was such as would be expected to foster reading. And yet, he had never read farther than was necessary to make the required book report. Is this the exception? I wonder.

There is, finally, the third group, those who read much, but who read indiscriminately. Don Sharkey says it is estimated that only one Catholic in fifty reads Catholic books.

Yet Catholics read. In an article entitled, "Catholic Book Week Thoughts" he makes the statement that one third of the members of the Book-of-the-Month Club are Catholics.² Here are people who read, but who do not trust their own judgment in the selection of books. Rather, they place their confidence in a group whom they consider better able to choose than themselves. To me the tragedy is not so much that they belong to the Book-of-the-Month Club, the tragedy is that Catholic education has failed to develop in these Catholics a balanced judgment of their own upon which they can rely for their choice of books.

It is the second and the third groups, the nonreaders and the avid, nondiscriminating readers who stand in need of guidance. How can we give it? Does Book Week observance, do book fairs, assembly programs, displays, the building up of fine libraries—do all these things fulfill the need? I think not. We have been doing these things for years. There are many excellent libraries in our schools and our students know the names of good books and good authors. But do they really know the treasures these libraries contain? Is their use of these treasures commensurate with their value?

Guidance Needed

I believe there is something still lacking; and that something is a personal, individual, interested guidance for each boy and girl. Take the nonreader, for instance. What does he need?

We have frequently heard and, perhaps, often retold the story of Lincoln, who walked miles to get a book and then spent long night hours pouring over it. But most of our students are not Lincolns. Most of our students are faced with too many tempting leads away from books. If we could, as Father Vincent Ryan says, "put them alongside a kerosene lamp in a country home on a wintry night and surround them with books," they would read.³ Our generation is so engrossed with material things, so overstimulated by their restless environment, that it does not take naturally to the quiet stillness where reading prevails. The nonreading boy or girl needs a guide to lure him to those quiet places; a guide who will first of all find the book that has in it something for him in particular; something in line with his interests. He needs someone who will tempt him to open that book, encourage him to read it, talk it over with him, leading him to derive from it some inspiration, some element conducive to his growth, so that the reading of that book may be truly instrumental toward the making of the perfect Christian.

Not Quantity But Quality

He does not need many books. I believe it is a mistake to think that much reading is a good in itself. One book well read is much more conducive to growth than a score of

²Sharkey, Don, "Catholic Book Week Thoughts," *Acta Maria*, 64:558-59, Nov. 2, 1946.

³Ryan, Vincent J., D.D., "Tomorrow's Leaders," *Land and Home*, 7:16, March, 1944.

(Continued on page 56A)



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* Webster's Dictionary definition of the word "Bonus"—"Something given in addition to what is usual or strictly due."

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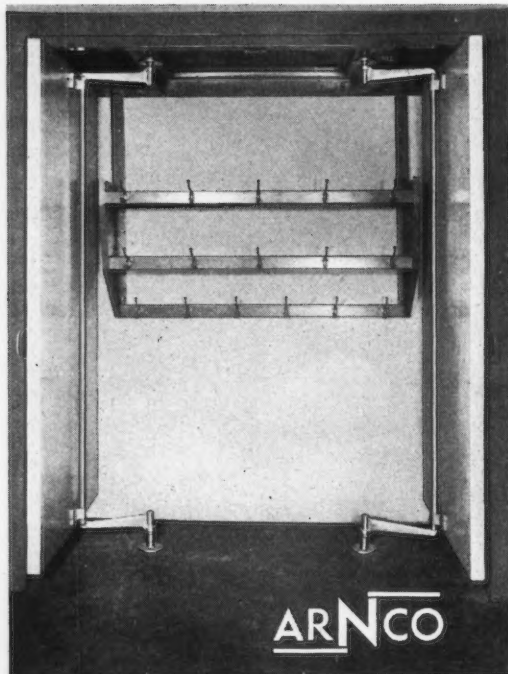
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Practical Aids

(Continued from page 54A)

books superficially skimmed. To me the dangerous thing about the nonreader is that soon or later he may begin to read; and then, because his taste for the good has not been developed, he may feed on the husks. If we can lead him to find something for himself in a few excellent books, we shall have guided him aright.

Choose Excellent Books

There is an even greater challenge offered to us by the boy or girl who reads every-

thing. Just because every book, like every other experience, leaves its mark on the soul, it is important that the books read are the best. We recall here the Abbé Dimnet's warning, "Don't waste your time reading *good* books. Read only the *excellent* ones."⁴ And I believe an excellent book is one that is, first of all, richer than the soul that is feeding upon it, and, secondly, the kind of diet that that soul needs for growth. It is for us to find the excellent books, and then, with that same interested, personal guidance, lead the avid reader to enjoy that diet; get him to a point where the mediocre is insipid, and where

⁴Dimnet, Ernest, *The Art of Thinking* (New York, Simon and Schuster, 1926), p. 128.

the only good book to him is the book that makes him *stretch*.

But how? How can a teacher thus be an inspirational guide in reading? It would seem to mean almost impossible things. It requires, in the first place, understanding of the student and, in the second, an almost limitless knowledge of books.

But are these things as impossible as they seem? As to the first, if a teacher is half a teacher at all, she must strive to know and to understand her pupils, their mental capacity, their reading level, their interests and background of experiences, their personality problems and peculiarities. Some of this can be determined by means of adequate reading tests. Most of it will be the product of informal discussion with individual boys and girls. Sometimes a student's informal report on a book in class will reveal much about himself and his attitudes. Very frequently students who are reluctant to speak before a large group will take an animated and revealing part in a small group discussion, when a class has been divided according to current reading interests. This latter arrangement of meeting in groups, where one little group is discussing biographies they are reading, another, mystery stories, and so on, is an excellent method for the teacher, moving from group to group, to get revelations about her boys and girls that will be a great help in guiding them. But whatever method she use, studying the student is the first step in guidance, be it guidance in reading or guidance in any other field.

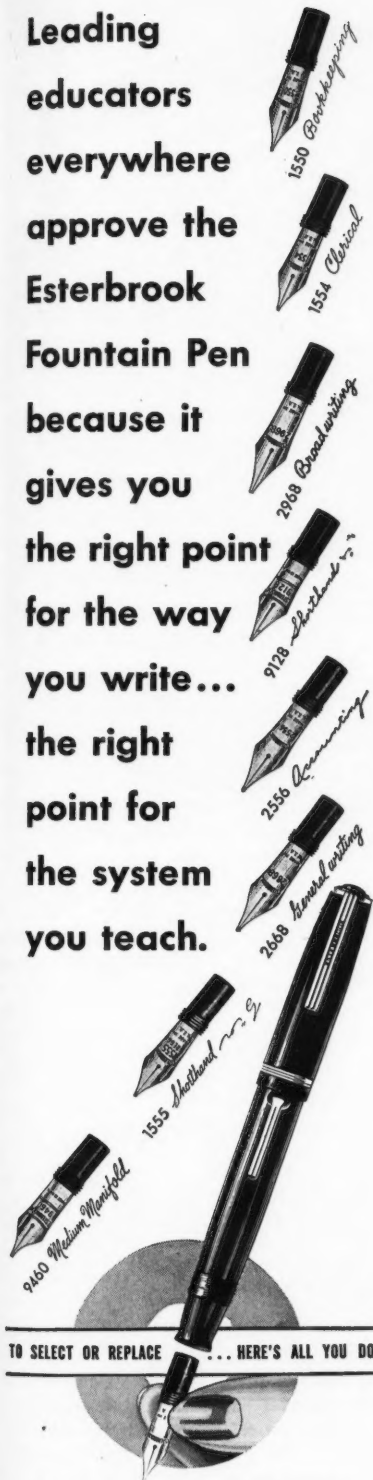
The Teacher's Task

The second problem, knowing books, is really less formidable but perhaps also farther from being solved. There is only one way to know books and that is by reading them. We may study endless lists of books, peruse annotated catalogues galore, and read countless book reviews; but these measures are only starting points. We do not in this way acquire that familiarity that makes it possible to reach out to a youngster just the book he wants or just the book he needs. We must read books, not innumerable books, and not too rapidly, so that we fail to get the message the author is trying to put across. We must seek to find that message, and we must appraise it carefully. We have so precious little time ourselves; we must be as careful in our choosing as we want our students to be. We, too, must "not waste our time reading merely *good* books."

We must find the excellent books. Our Holy Father, Pope Pius XII, has repeatedly warned against the black paganism that is sweeping over the world. That black paganism has seeped into the books that are even now on many of our library shelves. They are pagan often not for what they contain, but for what they lack. We must look for *Christian* books, books that embody the true Christian philosophy of life, books that apply Christian principles to many fields, economic, social,

(Continued on page 59A)

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Practical Aids

(Continued from page 56A)

literary, personal. The student must live, Christlike; he must have the right sense of values about things—rural life, for instance, home and family, nature, race, wealth and poverty, his own personal problems. He must understand the place of the Church in history and in his own life, the significance of the liturgy and of the doctrine of the Mystical Body of Christ. The abstract concepts of justice, humility, meekness, courage, and charity are difficult to teach. But young people are not slow to recognize them in human beings presented to them in excellent books. Remember, the end product of Christian education is the *supernatural* man; our students must be *supernatural* students. They must stand out as different in a world that is pagan. And, therefore, the books they read must be different, meaty with a message that has its source in supernatural verities.

These are the things we must deliberately seek in books, even the littlest book for the littlest person, for there is where the foundation is laid. It means reading; it means careful, prayerful appraisal of the books we read. It means close co-operation between teacher and librarian; it means, practically, that every teacher must be a librarian; else how is he to find his way to books and *into* them? It means understanding our boys and girls; and, above all, it means a personal, individual interest in each one of them.

And when we have done all these things, then we shall be guiding our students in their reading; and then, perhaps, will reading be that instrument of the Holy Spirit we so hopefully trust it will be.

Patron Saint of Free Schools

*Michael J. Laffan, Ed.D.**

On the third centenary of his death and the second of his beatification, St. Joseph Calasanz was declared patron of all tuition-free Christian schools throughout the world. This declaration was contained in an Apostolic Brief issued at Rome in September last by His Holiness Pope Pius XII. The Brief was published in full on the front page of *Osservatore Romano*, the daily newspaper of Vatican City. The Papal document states that the patronage of the Saint extends to all popular Christian schools; that is, to all those schools that give gratuitously an education to the children of the poorer classes. The Holy Father further declares that in our times there is a special need that attention be given to the proper education of youth since those who hate the truth do not hesitate from daily attacks upon the Church. The Brief refers to documents that prove that St. Joseph Calasanz opened the first free school in

*Our Lady of Mercy Preparatory School, Lenox, Mass.

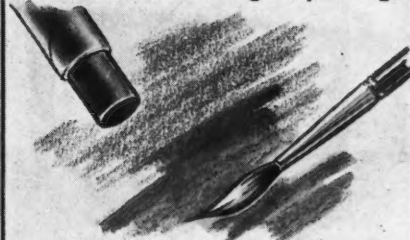
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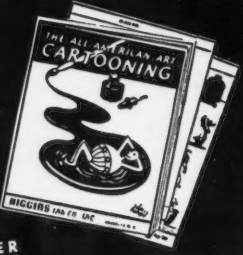
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Practical Aids

(Continued from page 59A)

Europe for the children of the people. This was at Rome in the year 1597. His Holiness takes the occasion to remind the faithful of the great efforts the Church has ever made for the free education of needy children and youths.

St. Joseph Calasanzius is the founder of the Order of Clerics Regular of the Pious Schools of the Mother of God. The members of the order are known variously as Fathers of the Pious Schools, Piarists, etc. Through the calumnies of false brethren the Saint was deposed from his position of superior, and his order reduced to the condition of a simple congregation. Only after his death was it reconstituted a religious order with solemn vows.

St. Joseph was born of a noble family of Petralta in Aragon, and from his early years gave signs of his future vocation by his love for children and their education. He received a good education in the liberal arts and in theology. He became a priest and assisted the bishops of New Castile, Aragon, and Catalonia. As the result of an interior call, several times repeated, he went to Rome. Having been divinely commanded to educate children, especially the poor, he founded his order. In a short time it spread through many countries of Europe.

For 52 years the Saint persevered in the work of free Christian education. He refused

the highest dignities, but he was honored by many and great spiritual favors. He was favored particularly by the Most Blessed Virgin Mary whom he had loved and honored from his infancy and devotion to whom he had most strongly recommended to his disciples. In his ninety-second year he died, at Rome, in 1648. God honored him by many miracles after his death. He was beatified by Pope Benedict XIV; and canonized by Pope

Clement XIII. His feast day is August 27.

Our blessed Lord has said: "Suffer the little children to come unto Me." How many owe, and will yet owe, their eternal happiness to St. Joseph Calasanzius, patron saint of free Christian schools, and to his spiritual sons! May this new patron obtain his spirit and courage for all those who devote their labors and their lives to the Christian education of the young.

The Pastor's Birthday

Sister M. Stephana, O.P.*

As the curtain is drawn, 32 little children in semicircular formation, wearing blue and gold capes and cadet hats, sing with pep the following verses:

Happy birthday to you,
Happy birthday to you,
Happy birthday dear Father,
Happy birthday to you.
May the dear Lord bless you,
May the dear Lord bless you,
May the dear Lord bless Father,
May the dear Lord bless you.
[Repeat each verse twice.]

*Holy Name School, Omaha 3, Neb.

At the conclusion of the singing, the children remain in position on the stage, while five other children from the right wing and eight from the opposite wing file in across the front of the stage to the center. Each child is wearing a blue placard on which is pasted an oversized letter cut from yellow poster paper. The letters form the acrostic, *Happy Birthday*. Verses corresponding to letters are then recited individually.

H is for him
Our pastor so dear,
Today is his birthday
So give him a cheer.

(Continued on page 62A)



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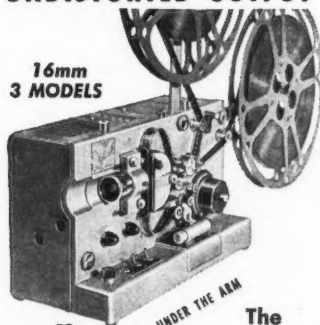
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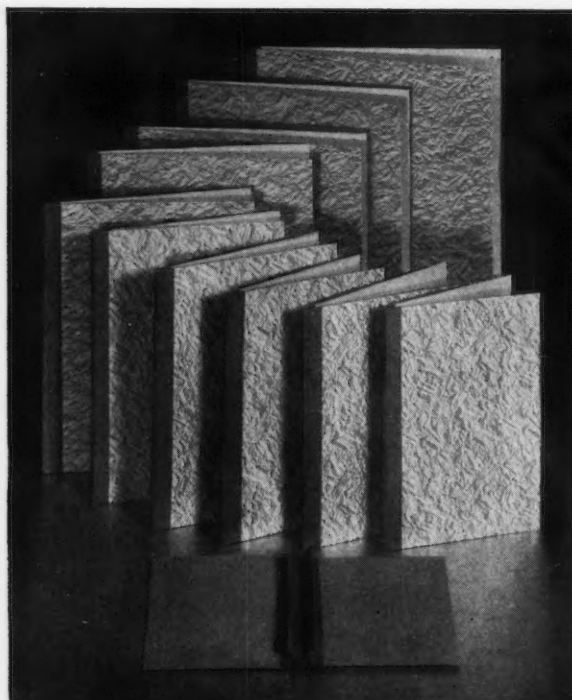
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LIBRARY SUPPLIES

Practical Aids

(Continued from page 60A)

A is for all
Both girls and boys,
He loves each one of us
In spite of our noise.

P—P [The two children holding the P's
recite together].

P is for people
He loves so well,
He has many friends
We've often heard tell.

Y is for years
Spent at Holy Name [name of parish]
He has done so much good
We're all glad he'll remain.

B is for birthday
We celebrate
Three cheers for our pastor
He's really first rate.

I is for irksome
His tasks oft have been
No matter how weary
He works with a vim.

R is for right
He's sure of the way
And points up to heaven
Where we'll go someday.

T is for thanks
We owe to our pastor
For all the kind actions
Done for the Master.

H is for heavy
The job he has done
A home for the Sisters
Was not so much fun.
[The pastor recently erected a beautiful
new convent].

D is for duty
He never shirks.
Father Schmitt is on hand
For all the hard work.



A is for always
We see his smile,
He gladdens our spirits
And makes life worth while.

Y is for yes
We all agree

Happy birthday, dear Father,
May God bless thee!

When the verses are ended, the speakers remain in their places while the children in the semicircle in rear file down center of stage, down a makeshift step to the floor of the auditorium and stand at attention in rank formation on either side of the steps. The two smallest children stand in the center of the stage at the top of the steps, one child holding a tray bedecked with ribbons and artificial flowers on which is placed a spiritual bouquet for the pastor. The speakers in unison then recite the following verse:

Accept, dear reverend Father,
Our flowers of prayer
We offer on your birthday
With loving care.

Then to the melody of "Happy Birthday to You" the two little tots, descending the steps and advancing toward Father present him the spiritual bouquet.

(Continued on page 65A)



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PLAN	LENGTH	ROWS HIGH	CAPACITY
No. 1	90'0"	8	520
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Universal BLEACHER COMPANY
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Practical Aids

(Continued from page 62A)

Teacher Personality and Learning

*Sister Marita, O.S.F.**

TO EDUCATORS and psychologists, and indeed, to the people at large, the conditions and factors that bring about the greatest achievement in learning is a matter of major concern. Some individuals make greater progress under certain conditions of work than others. In some conditions, the individual works with zest and a great deal of interest, while in others, he may be very inactive and disinterested.

The relationships between pupils and teachers, whether in the classroom or out, is often stressed as a major factor in the process of learning. If work is done in harmony, and where there is a mutual feeling of understanding and helpfulness, a pleasant atmosphere, conducive to effective achievement will result. Teachers who are domineering, sarcastic, and who otherwise antagonize and annoy their pupils, destroy all interest that the pupils may have for learning, and instead, inculcate dislikes, resentment, and create in the pupils serious personality disorders.

Although there have been no great number of experimental studies made to determine just what effect teacher personality has upon the grades that a child receives in school, various individual cases are frequently recorded which prove that it is a major factor in learning. So important a role does the teacher's personality play, that it has frequently been employed as a criterion for teacher success, rather than the results or outcomes of instruction.

Children Are Wise

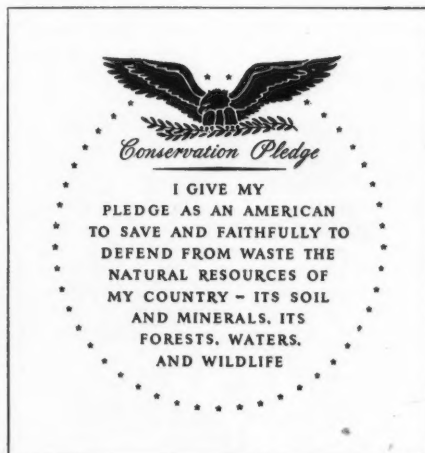
Numerous investigators have sought the

opinion of high school and college students about the traits of teachers they liked best and least. All studies seem to agree that students like best the teachers who are kind, sympathetic, understanding, and fair; those who do not nag, ridicule, or speak sarcastically, who are not "bossy" or domineering. The most irritating, however, seems to be the teacher "who does all the talking." We know from our own experience, perhaps, what bores talkative people can be. We, as teachers, might well learn a lesson from little Bobby, who, when asked by his teacher, "Are you learning anything?" answered, "No, I'm listening to you talk."

The importance of a pleasing teacher personality in learning was recognized centuries back. Robert Ascham, who lived from 1515 to 1568, wrote *The Schoolmaster*, which, for a long time was accepted as the approved manual for teaching. In this work, we find Robert Ascham quoting a dinner guest as saying, "A fond schoolmaster drove me so with fear of beating, from all learning, that now, when I know what difference it is to have learning, I find it my greatest hurt to have had so lewd a schoolmaster."

This quotation alone shows us the dire effect of policeman guardianship in the classroom. The teacher who cherishes her punishing power above all else, who is constantly admonishing, reproving, and punishing, is breaking down her entire educational influence. She

(Concluded on page 66A)



*St. Peter School, Farmer, S. Dak.

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Practical Aids

(Concluded from page 65A)

is creating fear in the heart of the child — and fear is the least of educative forces. Teachers who rule by love and authority gain the confidence of the child, while the violence, which so often leads to cruel and unjust punishment, is restrained, for, in the words of St. Paul, "Love is long suffering and kind."

There are many teachers who fail to work for the future of the children in their care. What a vast amount of harm is wrought when a teacher fails to understand, and when she is not fair and loving in her dealings with her pupils. It is difficult to see how one can expect children to grow up with any ideals if they are made to feel that they are stupid, worthless, unwanted, and wicked. Children's feelings are very sensitive; they crave love and affection, and if these are denied them, who shall say what harm is done to that child which will affect him as a member of human society and as an adult citizen in the future. On the other hand, who shall tell what a vast amount of good is done by the kind, patient, understanding teacher, who sees in every child a distinct individual who must be trained physically, mentally, and morally, so that he will be able to cope with his problems in later life.

Imitation of Christ

It is certain that a life-giving personality in the teacher is the all-important thing in the

great work of education. But where shall we expect to find it? Where, indeed, shall that faith in her pupils, that dignified, considerate, and motherly disposition be found, but in the Christian teacher who works untiringly for the future happiness of the little ones in her charge. The Church realizes the importance of an integrated personality for a teacher; hence, she aims to prepare her teachers for their life's work by first building character in her religious novitiates. She knows that in order to understand the child the teacher must first understand and know herself. In order to be a living example of virtue and goodness to her pupils, the teacher must know her own strongholds and weaknesses, her own likes and dislikes. This is best accomplished by comparison of her life with that of her divine Model, the Great Teacher Jesus Christ. The

Christian teacher daily studies the life of Him who was especially devoted to the poor, the weak, and the sinful, and who loved little children as only a God can love innocence and the future inhabitants of His heavenly kingdom. She learns to recognize the significance of childhood when she views it in the light of a Bethlehem stable, or when she reads its significance in the words of the divine Teacher, "Suffer the little ones to come to Me, and forbid them not, for of such is the Kingdom of Heaven." The Christian teacher comes to know the true meaning of education and learning, as stated by our Holy Father, Pope Pius XI, in his *Encyclical on Christian Education and Youth*, "the development of the whole child, forming in him the true image of Christ."

A Miracle

A personal reminiscence of the influence of a teacher disciplined in the school of Christ is recorded by Sister Mary Jutta, in her book, *School Discipline and Character*. A pupil confesses that for six long years she had been the embarrassment of her parents; she had given them no joy; she was the dullard and the mischief of the family. She was inattentive and annoying in the classroom. Her grades showed signs of stupidity. She began to detest going to church, and only with reluctance attended Mass on Sundays. However, her entrance into the seventh grade brought her in contact with a teacher who became the turning point in her youth. Within

(Concluded on page 74A)



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Production, Service, and Sales News for School Buyers

Photoart Catalog

A catalog containing information about material for education, entertainment, religion, free films, and world news was recently published by *Photoart Visual Service*, 840-844 N. Plankinton Ave., Milwaukee 3, Wis.

Weber-Costello Co. Officers

The Weber-Costello Co., Chicago Heights, Ill., manufacturers of chalkboards, blackboards, crayons, maps, and various other school supplies, made a shift among its officers at a recent directors' meeting.

Frank F. Weber, who has been president for the past five years, has retired. Frank J. Costello is the new president. Charles H. West is vice-president. Both of these men are inactive.

Earl F. Opie, formerly general manager, has been elected secretary-treasurer and active head of all operations.

Scholastic Book Service

Scholastic Book Service is a new organization for the distribution to schools of books published in 25-cent and 35-cent editions. It includes the books formerly marketed by the Teenage Book Club.

Scholastic Book Service, sponsored by Scholastic Magazines, will be the exclusive distributor to schools for Pocket Books, Inc., Bantam Books, Inc., and the New American Library of World Literature, Inc. The initial list includes approximately 125 titles.

The announcement for the Service says: "All the books have been approved by school authori-

ties and most are on the approved list of the American Library Association and the National Council of Teachers of English. Many are included in the Wilson Catalog for High School Libraries, and *Recommended Readings* (Cathedral High School Book List)."

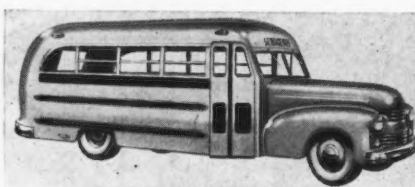
A list of titles available may be obtained from: *Scholastic Book Service*, 7 East 12th St., New York 3, N. Y.

Superior Safety Coach

The new Superior Pioneer Pacer is a narrow, 16 to 20 passenger All-Steel Safety School Coach recently marketed. In announcing the new coach, Superior terms it "a smaller and equally safe version of the larger Superior Pioneer—a coach designed for use where capacity needs are smaller and roads narrow." The outside width of the body is only 80 inches.

Superior Coach Corporation, Lima, Ohio.

For brief reference use CSJ—410.



The New Superior Pioneer Pacer All-Steel Safety School Coach.

Manual of Music Activities

The American Music Conference has issued a manual, entitled *Moving Ahead With Music*, intended to assist school and community leaders in planning and conducting music activities. The 16-page, three-color, illustrated booklet suggests a community music council and other projects. A copy of the manual or answers to specific questions may be obtained without cost from:

The American Music Conference, 332 South Michigan Ave., Chicago 4, Ill.

Mimeograph Drawing Instruments

The A. B. Dick Co., manufacturer of Mimeograph machines, announces a complete new line of Mimeograph drawing instruments of molded plastic. The lettering guides are thick enough to prevent slipping under the T square or sliding on the stencil sheet. There are two alphabet styles on each dual guide. The new styli for tracing drawings have plastic handles comfortably fitting the hand and they will not roll off the desk. Screen plates for shading are transparent and 3 by 6 inches in size. The instruments are styled by Walter Dorwin Teague. For further information write:

A. B. Dick Company, 720 W. Jackson Blvd., Chicago 6, Ill.

For brief reference use CSJ—411.

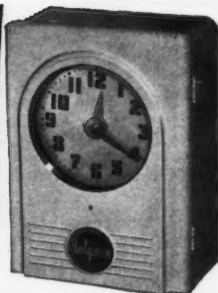
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(Continued on page 70A)

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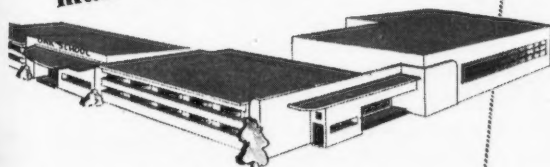
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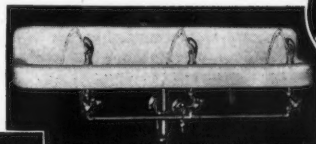
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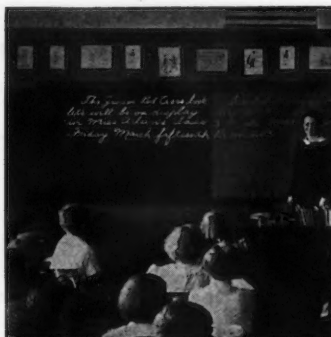
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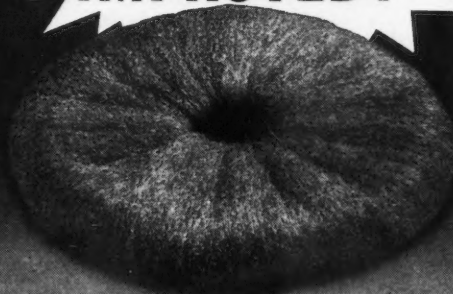
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(Continued from page 68A)

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Davidson Manufacturing Corporation, 1020 West Adams St., Chicago 7, Ill.

For brief reference use CSJ-412.

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(Concluded on page 72A)

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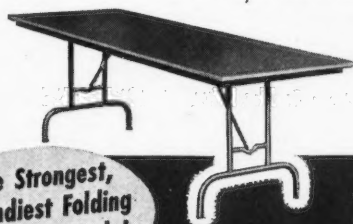
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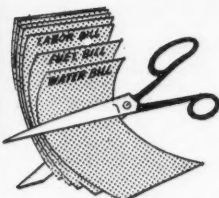


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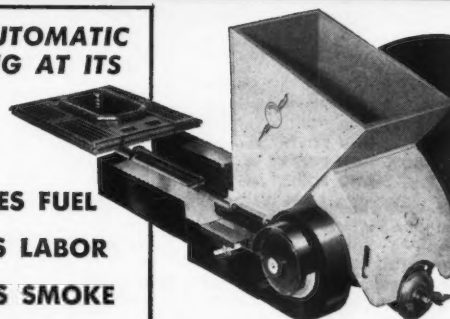
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(The St. Thomas More Editions will be on display at our exhibit books at the NCEA Convention in Philadelphia.)



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New Supplies

(Concluded from page 70A)

The DuPont Company manufactures "Color Conditioning" paints, which are made to withstand heavy abuse and to resist soiling. Their use often results in maintenance economies over a period of years. In working out a system of functional painting for schools, DuPont experts have done considerable research and experimental work on "brightness engineering." A four-page study in colors on the subject is available.

The human eye can record wide differences in brightness, but it is a strain to do so. The scientific value of "brightness ratios" has been worked out in seeking to provide ideal conditions for seeing. Here is the way it works: Brilliant sunlight has about 1,000,000 times more brilliance than starlight—so the ratio of starlight to sunlight is 1 to 1,000,000. With appropriate instruments, the light reflectance of a surface, such as a desk top or a wall, can be measured. If a dark desk top reflects only 5 per cent of the light which strikes it, and the white walls in the schoolroom reflect 85 per cent, the "brightness ratio" is expressed as "5 to 85" or "1 to 17."

Objective tests have shown that such a ratio of 1 to 17 is uncomfortable over a period of time. Every time a child looks up from a dark desk to a bright wall, it requires a muscular adjustment of his eyes, which in time creates eye-strain. The only practical way to correct an unbalanced ratio is through intelligent selection of colors for various surfaces within the field of vision. In other words, the contrasts among the desks, chairs, walls, and other objects in the room should be reduced to a common sense minimum.

The brightness ratios in the field of view of a schoolroom should never be more than 1 to 10. Upon the working areas used by children, the ratio should be as low as 1 to 5. If the recommendations of the DuPont "Color Conditioning" system for schools are properly carried out, most ratios may be kept within the favored limits.

The DuPont system recommends that "all classroom colors be on the grayish side so as not to be too aggressive. As such, they are less likely to become monotonous, are less disturbing, and far more practical in concealing dust, stains, and abuse." It is also recommended that a uniform system of bright symbols and colors be used to mark hazards, to guide traffic, and to identify fire protection equipment and safety devices.

In general, a proper combination of the use of color and lighting can provide visual comfort and emotional relaxation for pupils and teachers alike in the classroom, auditorium, playground, laboratory, or anywhere else in the school building.

For information write to the E. I. DuPont de Nemours Co., Wilmington, Del.

For brief reference use CSJ—413.

New Britannica Films

Encyclopaedia Britannica Films announces three new educational films:

Ants is a black-and-white, one-reel, 16mm. sound film, depicting four kinds of ants—mound builders, black, household, and carpenter ants. It is intended for the middle grades.

The Zoo, for primary grades, shows close-up studies of the many animals in replicas of their native habitats at the Brookfield Zoo.

English Children (Children of Many Lands Series), depicts the typical life of an English worker's family—school, playground, cricket match, grocery store.

Encyclopaedia Britannica Films, Inc., 1150 Wilmette Ave., Wilmette, Ill.

Why I Am in the Labor Movement

By 15 Labor Leaders. Paper, 60 pp., \$1. National Planning Association, 800—21st St., N.W., Washington 6, D. C. Special Report No. 20.

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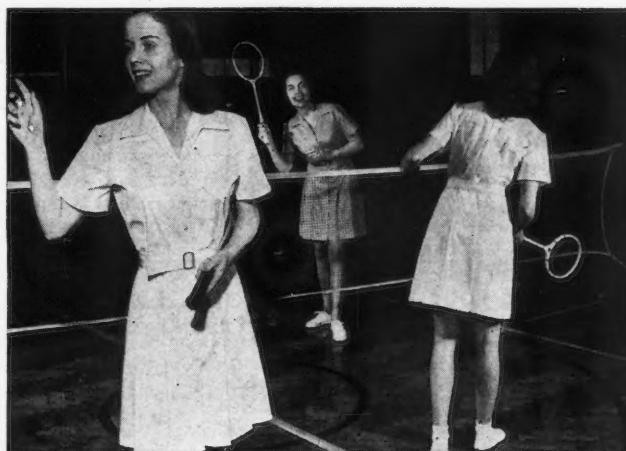
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Practical Aids

(Concluded from page 66A)

the first month her lack of interest in her studies fled. She was no longer mischievous and annoying. She became intensely interested in learning. She grew to love the Blessed Sacrament, went daily to Mass, and made frequent visits during the day. Looking back, she tried to discover what it was that made this teacher able to effect such a potent change in her. This was her answer:

"I find the answer in her striking personality, her enthusiasm, and her tactful actions. She was dignified, but condescending. Her dignity had traces of that of Christ; it commanded the respect of her pupils but at the same time evoked from their hearts a tender love. She was firm but kind. . . . Although she was stern at times, she was always gentle. . . . Never did she let an opportunity slip by to express her appreciation for every bit of good in the work of those in her charge. She trusted them . . . and the pupils trusted her because they knew she was all that her religious garb symbolized. . . . The one statement that can justly epitomize this worthy religious is that she was ideal in every way."

This is a clear proof of the influence for good exerted by a teacher who had become Christlike through meditation upon His life, through prayer, sacrifice, and service. Not only was the quality of the girl's work in school changed, but her conduct and character as well. What is more, the seed of a religious vocation was sown in the heart of that student through the beautiful example of God-like living in her teacher.

The vast army of youth, devoted to the Blessed Sacrament, centering their lives around the holy Sacrifice of the Mass, with a great many of them carrying the seed of a religious vocation in their hearts, is a clear proof of the influence of a "Vital Teacher Personality."

The worth of personality in the teacher, whether it be life giving or life destroying, depends upon the relation between the teacher's conception of life and the meaning of "true education" as it appears to her. Father Edward B. Jordan, in his book, *Philosophy and Education*, quotes Max Scheler thus,

"There is nothing in the world that attracts a person toward good so forcibly, so immediately, and so inevitably as the spectacle of a good man doing good. . . . Good example, simple and unaffected, is absolutely the best means of all to make one good."

Hence, this thing known as "teacher personality" is so vastly important, that if a teacher wishes to send forth from her classroom fit subjects for the eternal kingdom, her first duty is to cultivate a saintly heart within herself.

Prince at St. Bonaventure's

Three years after his escape from a Dresden concentration camp, Prince Guenther von Schoenburg of Waldenburg, sailed for America to teach languages at St. Bonaventure's College, Olean, N. Y. In the interim, he acted as translator in a British zone high court of justice.

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